

Self Development

By Winchester Hall

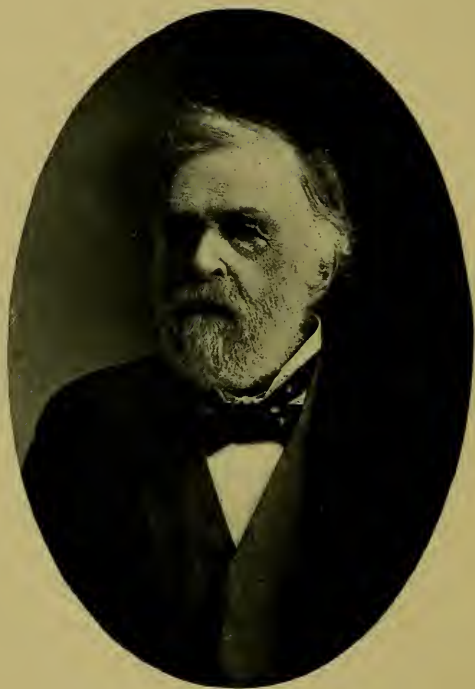


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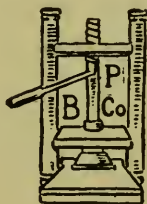
WINCHESTER HALL

SELF-DEVELOPMENT

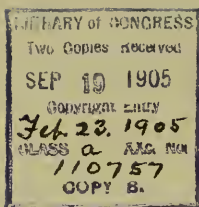
OR THE
UNFOLDING OF THE FACULTIES
UNDER SELF-CULTURE.

*A SERIES OF ESSAYS,
ADDRESSED TO YOUTHS
IN COLLEGE, AND AT HOME.*

By
WINCHESTER HALL.



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TO THE YOUTHS OF OUR
FREE AND UNITED STATES,
WHO ARE EAGER TO MOVE UPWARD,
AS THEY MOVE ONWARD:
I DEDICATE THESE ESSAYS.

WINCHESTER HALL.

POCOMOKE CITY, Md.
May, 1904.



PREFACE.

THERE is to me no more interesting spectacle, than a youth on the threshold of a career—the future hopeful; with an unconscious yearning in his heart to have the world better for his living. He carefully overlooks that career, and feels that he must pursue it, so as to win the approval of good men, and the approbation of his conscience. Perhaps he stands alone, amid unfriendly surroundings, without material aid; without an eye to mark him, or a voice to whisper, “God speed thee!” Perhaps his genial and attractive manners have already surrounded him with friends, solicitous for his welfare; or perhaps, he may have ample material aid; and kin, very dear, who expect him to keep lustrous a family name. In one case or the other, natural parts so far transcend all environment as to differ only in individuality.

In that career the battle of life is to be fought; he wishes to be in the thickest of the fray, and knows he must equip himself for the combat, with a completeness that will bear down all opposition; and force the struggle to end in victory. I tender to him aid and sympathy. Over four

score years have I walked the earth, and the scars of battle are mute reminders of a record.

Youth has all the requirements which ensure success, commensurate with ability, save the experience which in the nature of things he cannot have. I purpose to give it to him as I have received it from others; and in a lesser measure from my own. Armed as he may be, still he may often be defeated; let him never be disheartened. A triumphant end will crown an indomitable will; and the full-rounded and elevated character, which are the fruits of victory, will be full indemnity for the self-denial he has practised, and the toil he has undergone.

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SELF-DEVELOPMENT.

INTRODUCTORY.

I PURPOSE, in the following essays, to outline a system of self-culture, tending to self-development; to state the main objective points to be attained; and the fundamental principles by which the self culturist is to be guided.

With the objective points noted, and the principles to guide, the details that may be required, varying, to a certain extent, with the individual, will naturally be suggested, as the branches of a plant grow out of a stem.

It may be observed of all education, whether by others, or by ourselves, that its object is to bring out and discipline the faculties of the incorporeal being; and that it is assumed these faculties exist in greater or lesser degrees of strength.

Voluntary effort, on our part, is required to bring out the faculties; the necessity to do so must be felt; the purpose must be clear; and the motive power furnished by us; hence at the very outset the beginner should be impressed with the fact that the cause of all advancement, its in-

centive, and its purpose, must originate with himself; and that teachers, books and appliances are simply helps in his progress, and instruments for his use. Others may suggest: he must decide and direct; instruction may be tendered, but it must be received and assimilated to the needs within him, in order to serve, as food must be assimilated in order to nourish.

The distinction between education by others, and education by ourselves, does not involve the difference commonly supposed. Indeed; all systems of education by others, are so many by-paths leading to the broad highway of self-culture; the difference is in kind, not in degree; a difference in means, and not of the end to be reached.

Nor is there the difference commonly supposed between the position of a youth dependent on his own exertion, and a youth with ample means at his command, in their preparation for the active life of the nobly ambitious; each must put forth his strength, and train his faculties as a courser for the race; each must struggle onward with a diligence that never weakens, and a patience that never wearies; each has so much to do, by himself and of himself, that help from others seems of secondary importance, and insignificant in comparison with the help that must be derived from his innate resources and his individual exertion.

While these essays, therefore, are intended to meet the wants of a youth unfavored by circumstance, they have also in view the needs of a youth favored in that respect; for the latter even with every advantage will find only in self-culture

the way to high achievement; the faculty and appliances of a college may facilitate his labors, but will be of little avail, save in subordination to a plan of self-culture he should mark out, and a resolution he should take, to adhere to a course indicated by his individuality, and commended to his understanding.

Let it be conceded, that in the beginning, education should be conducted by others, on account of inexperience of the pupil; the rule should cease when the reason for it ceases; as the youth approaches adult age, and is competent to think for himself.

When our spiritual parts have quickened and blossomed into life, when the landscape about us seems invested with a beauty not hitherto perceived, when the calm and infantine soul recognizes its heart-beats, and for the first time is "ruffled with the troublings of strange joy," and the faint morning rays of an outer and beautiful world light up our inner consciousness, and evolve yearnings—crude and ill-defined perhaps—but imperious and constant, to have the world within us harmonize with the world without, in its symmetry, its adornment and its glory—these conditions, of themselves, assert that the days of our tutelage are over; and while we still greatly need counsel and help, they must now be of our own seeking, and we must rely upon ourselves to select. Our wants speak for themselves, and in speaking, indicate a path clear to our individuality—while it may be obscure to others.

In the self-culture which now engages the attention of the youth, he should feel a grave re-

sponsibility, and exercise the prudence necessary to fix upon a course of discipline, which wisdom may approve and conscience sanctify. Before he adopts a course, let him feel the gravity and magnitude of the task. Let him feel what self-culture is, in full significance—the ignorance it will lay bare, the pitiful weakness it will disclose in him, and the slow progress over the weary and painful road by which it is attained or even approached; but let him determine the end justifies and glorifies the means; and let him reckon the success of his endeavor, and the fruits of victory.

To one standing on the isthmus between boyhood and manhood, there is no grander incentive than the reflection that life is a lofty career, which opens to him opportunities for noble usefulness; and that it is a solemn duty to prepare himself accordingly, with all the appliances at his command; and the very preparation gratifies the soul, because each step gained strengthens us for the next; and as we move onward, we also move upward.

Self-culture must have special relation to the needs of a lifetime. It must provide for youth, manhood and age. It should equip us for intercourse with the world, and it should serve us in those moments of solitude, irksome to the unfurnished mind, but in which cultivated natures find lively satisfaction. It must embrace our entire immaterial being; each faculty must have our attention, and be subjected to such discipline as may improve it; and all must move in unison, as our individuality may direct, toward the fulfillment of the wise purpose of our being.

In order to improve our faculties we must first know just what they are, in their primitive and unripe state. Self-knowledge, therefore, must be acquired, and this of itself is a study; and a study in which the greatest circumspection is required; lest in the search for truth, we be lured by the false lights of our own vain conceits, and make the investigation in pride of heart, and not in humbleness of spirit.

The health of the body must have precedence over every other consideration, as upon it depends the proper and thorough use of faculties; and the immaterial parts must be dominated by a moral nature, that decides without fear or favor, for the right and the good, and moves us to duty with steady and resistless force. These the tasks to the aspiring youth; let him give his heart to their achievement, and resolve to use whatever good there is in him, as far as finite capacity and human infirmity will allow.

When the faculties are disciplined, knowledge is to be acquired, that shall make him a useful member of society; and increase the enjoyments of solitude and age.

It may be conceived this culture demands earnest thought, continuous painstaking, and a perseverance without limit; and that in our progress we shall meet with many impediments, and sad reverses, and at times be utterly confounded; nor could we rally our strength, and move forward, if we were not encouraged by the blessed assurance, that we are encompassing the noblest work that could occupy our time, or engage our attention.

Let him, therefore, who aspires to self-culture, take heart. Let him bear in mind that all outer help is insignificant to the help from within. "Paul may plant and Apollos water" but this increase must come from soil, made kind and generous by his own careful and thorough tillage; and must be the result of his own diligent and steadfast labor.

ESSAY TWO.

OBJECT OF LIFE.

IN the dawn of his reflective faculties, as the youth looks abroad in the world, he may note that all objects, animate and inanimate, have been created for a purpose. He may note there is purpose in the creation of the beasts of the field, the fowls of the air, the fish of the sea; of tree and flower, of forest and plain, of hill and dale and waterfall. Purpose is so generally written upon all created things, that, by inductive reasoning it may be adopted as a rule; and, even in the exceptional cases, which seem without purpose, we may give a purpose, although not exposed to mortal vision.

In this atmosphere, redolent of purpose, the youth may well ponder and reflect, "all created things, in the order of nature, are below me, and subserve my will; if they have a purpose, there is a greater reason, if possible, that I should have a purpose. To stand purposeless, with purpose on every hand, would be an anomaly, and nature knows no such deviation from her law."

Although it seems reasonable life should have an object; few, comparatively, endeavor to seek the purpose of existence, and to follow the lines that reach or approach it.

One starting on a journey, usually fixes in his mind the point of destination, and the road he should travel; yet in the journey of life, of such vital import to our well-being; we take without thought, blind and misleading paths; or wander about aimlessly; without seeking a way our judgment may approve, and of which true success may crown the end.

It is probable a young man may not be able at the outset, to fix specifically his object in life, and all the details requisite to attain it; still, he can determine upon certain fundamental principles, as to the end and means, which will cut off many useless digressions, and confine his efforts to a proper and restricted channel.

In order to ascertain our object in life, we must consider our place in the economy of nature. We are here on earth, amid our fellow mortals, and necessarily hold certain relations to them, by reason of a common bond of sympathy; the effect of a common origin; a common nature, and a common destiny. Naturally, everything that concerns them, concerns us; we nurse them in sickness, comfort them in sorrow; seek to make them contented, and share their joy. We help those of tender years, and accede to age the reverence due. We have a fellow feeling for all, as a whole, or individually; nor is there anything in nature more attractive to us, or upon which we so lavish our sympathy and our assistance. Not only does human instinct draw us to our kind, but if we note their condition, they require all the aid and comfort we can tender, whether connected with us by the ties of blood,

or association, or the broader bonds of a common humanity. The infant requires continuous care and attention: Youth needs our experience, and counsel, to direct him in wisdom's ways—those “ways of pleasantness”: Manhood would be barren of interest without our sympathy; and age appeals to us for succor, in the feebleness of declining years.

Under these circumstances, it is apparent, that whatever course we may shape unto ourselves, we should remember the duty to our family, our neighbor and our kind.

Having settled this point as to the world about us, we may unselfishly turn to the world within us, and note its claim on our consideration. If we examine ourselves, we will reach the conclusion that in order to advance our well-being, the peace of mind no condition in life can effect, and no circumstance alter, must be sought for and secured, as far as it may be attainable. A peace of mind not of that negative character, which is the offspring of supineness or selfishness, but the outgrowth of earnest attempts to do our duty to others, and that not grudgingly but cheerfully—*“beautifully done.”* A peace of mind not readily attained, but attainable; and worthy our highest endeavor. A peace of mind, the result of discipline, which keeps us undisturbed by the shock of outward circumstance—ever surrounded by a serene atmosphere; and leaves us untrammelled in the exercise of the duties, in the pursuit of knowledge, and the cultivation of the tastes which dignify and adorn human nature.

Let the youth, at once, have these two broad

propositions fixed as beaconlights by which to steer his course; good to his fellow man—to himself, peace of mind; and he will, in good time, note the specific channel to be taken, and the details necessary to reach the desired termination.

I am aware it may be said these broad propositions should be narrowed in order to serve as a guide in our career.

The propositions are necessarily broad, as they are meant to extend to all vocations, and embrace all individualities.

There is no pursuit we may undertake, no individuality we may wish to foster, no natural and proper tendency we may follow, which may not redound to the good of our fellow man, as well as our own. It may also be said, I am asking of human nature more than it is ready to accede, when I expect men to think of others, as well as of themselves.

I recognize the fact that selfishness is a dominant element in the affairs of mankind. Praiseworthy efforts, however, have been and are now put forth to lessen its influence, and check its growth, by the Benevolent Organizations of Civilization—earnest in purpose, and formidable in numbers; and individual examples of unselfishness are common in every hamlet, and not limited to race or country. With all this, the more hopeful of us, can hardly perceive, in distant aeons of time, selfishness—source of all crime—thrust from Earth, as Lucifer was thrown from heaven. Even with this prospect we feel the world is growing better, and that every unselfish thought

adds something to the condition, and every unselfish act aids in the growth.

The course indicated may be objected to as Ideal, and unsuited to the Actual; but we must bear in mind that it is only by keeping the Ideal before us, that we may improve the Actual. In our human condition we cannot be perfect, still we must set perfection before us, and approach it as near as may be permitted by our fallible nature.

The poet had an ideal life before him when he wrote:

*Who that surveys this span of earth we press,
This speck of life in Time's great wilderness,
This narrow isthmus 'twixt two boundless seas,
The Past—the Future—two eternities;
Would sully the bright spot, or leave it bare.
When he might build him a proud temple there,
A name that long shall hallow all its space,
And be each purer soul's high resting place.*

ESSAY THREE.

THE SUBJECT OF SELF-DEVELOPMENT.

THE immaterial being, which is the Subject of Self-Development, is considered in these essays, as consisting of the Perceptive Powers, Reflection and Reasoning, Memory, Imagination, Will, and the Moral Nature.

Metaphysicians may make other divisions, but other divisions would not seriously affect our subject matter.

Observation discloses the fact that these faculties are not of the same strength in each individual; but each faculty has a degree of strength varying from the lowest to the highest. Under this condition, it is readily perceived that the faculties combined in one individual, will rarely have a counterpart of a like combination in another individual.

If we take a hundred or more individuals, and test their intellectual capacity, there will not be two of precisely the same mental attributes; and which, acting together in the various operations of the mind act precisely alike; although all the individuals had been brought up under the same influences, and accustomed to the same environment.

The Subject of Self-Development. 13

It is these differences of our immaterial being that form individuality of character. Our immaterial parts, as the parts of the material body, varying with the individual.

Individuality of character is a fact of paramount importance in self-culture, and must be kept in view as a prominent land-mark, to guide us in a proper direction.

A fact also to be noted is, that a faculty may possess a degree of strength that creates a tendency or natural inclination in a particular direction. It may be doubtful whether this tendency exists universally, it is sufficient for our purpose that it exists to a considerable extent.

This tendency or natural inclination moves along a path exclusively its own, and congenial to its peculiar impelling force; and individuals in thus following their natural inclination, each by a different route, may be likened to the twigs of a tree, each seeking for itself the air and sunshine necessary to the development of its health and strength.

It may be remarked that whether this natural inclination is upward, toward an improved condition, or downward toward a depraved condition, still it moves along a path exclusively its own, and seeks nourishment suited to its particular craving.

It may be further observed, that this natural inclination of the individual is the primal and main cause of all singular achievements of man, whether for good or ill. Hence the necessity for restraint upon natural inclinations which have a downward tendency, and an endeavor to lift

them up; on the other hand the necessity to foster and encourage all of an upward tendency.

There is another observation to be made in reference to our spiritual parts; one or more may be, apparently, tardy of development; the cause of which may not be assuredly known, but the effect is manifested in indifference to a subject at one time, which is supplanted by interest at a subsequent time; it may be that in the earlier period, the subject was not presented in a favorable light, or so as to kindle an interest; whatever the cause, the fact remains the same, that a faculty may not show its strength at the usual time for development; and in this wise, an inclination may be latent long after it should naturally appear.

Again as our bodies require change of diet, at successive periods of existence; in like manner our Faculties, as they gradually unfold, require change of aliment at stated periods of the unfolding.

Hence a system of self-culture should have reference to our peculiar individuality; to our natural tendency whenever it asserts itself; and to the gradual unfolding of the Faculties.

ESSAY FOUR.

SELF-KNOWLEDGE.

"KNOW thyself"—trite theme—often preached—seldom practised. The many admit the lesson it inculcates, but only the few take it to heart!

A knowledge of ourselves, however, is a prerequisite to self-culture; without it every effort in that direction is based upon conjecture, and builded in ignorance of its fitness.

It seems, indeed, the part of wisdom, to build the fabric of Self-Culture, upon knowledge ascertained by observation and experiment, and not upon an assumption of facts concerning our faculties, of which we know not anything.

The subject is now introduced in order it may command the early attention of the reader, and not with a view of suggesting it must be primarily acquired. It can only be gained in time. Even then it is frequently erroneous and incomplete. So many hindrances have we within us, to its profound knowledge!

On the other hand it is feasible, by careful observation and an unbiased judgment, during the period of discipline, to know ourselves to a sufficient extent to avoid the gravest errors that may

beset us; and to use the faculties with which we are endowed, usefully, if not to the uttermost limit.

Self-knowledge, indeed, is the only safe guide to advancement in Self-Culture. Our means place a limitation on our purpose. In providing for the career of life, we must consider our means before we can determine the bounds of our purpose, and set about its execution. Self-knowledge informs us of our means, and indicates those bounds within which success may be attained, and beyond which we may not pass. It assigns to us the part we have to perform in the Drama of Life—humble, it may be, but not less useful—high, perhaps, but not less responsible. We may not all become wise statesmen or profound philosophers, but improving each faculty, and following the line of our individual tendency, as it may be developed by Self-Knowledge, we can fill the measure of a full-rounded life, in all the completeness of which we are capable.

If we forego the acquisition of Self-Knowledge, as a basis of Self-Culture, the alternative is to be governed by the accident of position and surroundings, and to accept whatever they may tender, whether in accord or not with our inclinations; or we are compelled to await the occasion of outward circumstance, which may be long delayed or never happen, in order to reveal our strength. Surely the purpose of existence cannot be limited to such modes, or subject to like contingencies.

The acquisition of Self-Knowledge requires a patient and thorough investigation of each fac-

ulty, and the relation of the faculties to each other; because it is frequently the case that it is not one faculty, but a combination of two or more, that makes up the strength of the immaterial being. The study of ourselves, as it, step by step, develops Self-Knowledge, not only shows the strength of each faculty, or the strength of a combination of faculties, but in some individuals it brings forward a faculty of such unusual strength, that it draws all other faculties to its support, and enlists them in its service. A common effect of a proclivity of this character is not only to act in a certain direction, but acting in that direction is the best means of serving a useful purpose; and if constrained to forego the inclination, or if thwarted or neglected, the entire immaterial being is affected and becomes, comparatively, barren of result.

The investigation necessary in order to acquire Self-Knowledge calls into operation, introspection and reasoning. By introspection we discover the facts showing the nature of our mind; by reasoning we deduce the consequences.

In this introspection we must beware of misleading guides, and not be allured by theory or fancy; but investigate thoughtfully until a result is reached commended to our judgment—an endeavor in which we have to contend with that element within us, that strives to have our decision correspond to our desires, and not with our reason.

With the acquisition of Self-Knowledge determined upon, and an earnest desire on the part of the young man to ascertain just what there is

in him, and what there is not; let him scrutinize his perceptive faculties; let him tax his memory to the verge of rebellion; note his imagination, and how far influenced by a love of the beautiful; let him examine his powers of reflection and reasoning, and know to what extent he may rely upon their aid: enquire into his will power—above all, search his heart with all diligence, in order to provide against the weakness of his moral nature, and to avail himself, in due time, of its strength.

Let him note the subjects to which his mind reverts naturally and lovingly, and those it takes to unkindly, or with aversion; or those in which even duty cannot beget a lively interest. Let him note the tendency of his thoughts—the cause of his actions—wherein his strength—wherein his deficiencies. Let him keep a record, if he choose, of all manifestations. Let him subject every faculty over and over again, to a searching cross-examination, with stern and unbiased determination to know the truth, regardless of consequences; what he seeks and what he shuns; what interests him and what does not; what task he lingers over and wishes it were longer—what task though brief is tedious.

Is he adapted to society or to solitude? Can he acquire languages readily? Does the science of mathematics concern him? Has he the imagination, and the perception of form and color, that would succeed at the easel? or the reasoning faculty that would succeed at the Bar?—these are some of the questions he must put to himself, and test by every conceivable method, until he

has formed a theory of his individuality; even when he has done so, he must not cease his vigils over his faculties, in order to note an error he may have made, or an omission he should supply.

And in this watching let him be patient as well as careful. Self-Knowledge cannot spring up in a night under the best husbandry; it is of slow growth, but the slowest growth makes the hardest timber; and haste may develop the leaf, but not the blossom.

ESSAY FIVE.

ON SELF-RELIANCE.

OUR first lesson in Self-Reliance is learned in babyhood. As an infant's limbs wax in strength, the mother gradually and tenderly withdraws her protecting arm, in order the babe may rely upon himself to stand alone; when he has learned to do so, she coaxes him to further rely upon himself, in taking a few toddling steps, to his own delight, as well as his mother's. While the mother is ready to tender all possible aid in the practice, still there is a point reached where the babe must rely entirely upon himself.

So it is in life. No matter how much we may have relied upon others, for aid and counsel, there are periods of life reached, from time to time in our career, when we are compelled to act independently of all help; and there are problems to be solved all through life, which no one can solve for us, and which we must personally unriddle.

When school and college days are over, and the youth enters upon an active career, usually, he is compelled, day by day, to rely upon himself.

If he has accustomed himself to be self-reliant, he may face the future without misgivings of his success. If he has not acquired the habit, he will feel embarrassed in the very beginning and unequipped to fight the battle of life. There are many conditions in life, where, if we have not learned to be self-reliant, we shall feel, not only anxiety, but the condition oft repeated, will give rise to an infirmity of purpose which, it need not be said, is highly prejudicial to success; while one who is self-reliant, under a like condition, may pass through it, as though anticipated and provided for.

Self-Reliance must be founded on Self-Knowledge. It must assert itself only within the compass of our powers. To base it upon powers we have not, is to build upon the sand. A self-reliance involving facts and forerunning action, must carefully embrace all the facts; a partial array is hazardous, and might be our undoing.

A self-reliance beyond the compass of our power, or based only on a partial array of facts, is simply Self-Will which provokes defeat and disaster.

As we advance and rely less upon others, and more upon ourselves, we should never feel that we have reached a point where we are entirely independent of the help and counsel of others; but with this distinction: we took such aid in youth, in implicit faith because too young to test its correctness; now, we take it, and test it, before we act upon it.

The aspiring youth, with a self-reliance founded on his capacity, and knowledge of all

the facts, where facts are involved, may carry all things before him; brush aside all impediments, and plant his standard on the heights of Victory; while the timid youth looks on, admires, but dares not follow the example!

ESSAY SIX.

ON SELF-DENIAL.

SELF-DENIAL! what a volume of meaning is infolded by the very word! From the lowliest duty to the loftiest heroism; from the woman who bathed His feet with her tears, to the ignominious death on the cross!

Self-denial embraces all condition of the moral nature, from asceticism to self-indulgence; although the golden mean between these extremes, is the self-denial that serves and is helpful.

The self-denial that serves, denies to us the hours given to a social life which neither instructs nor elevates; the time given to amusements which do not recreate; or the luxuries which are a part of an idle life; but it does not deny the hours necessary to sleep; the sustenance of nourishing food; seasonable clothing; nor the time required for recreative exercise, or for the duties we owe to our kind.

Self-Denial is an effect, of which the cause, in the student's view, is a high settled purpose in life; which, to be carried out, must overcome all obstacles in its path, and sacrifice whatever superfluity stands in the way of its achievement.

What the superfluities are which may impede

our progress, or delay our course, must be determined by the circumstances of each individual case. I believe the ambitious youth may be trusted with their classification. The simple question before him will be, "does the proposed indulgence stand in the way of my purpose in life?" If it does it must be sacrificed on the altar of Self-Denial.

Take the matters of time and money as illustrative. He will realize the value of *time*; check all superfluous ways of passing it, and take care of the minutes, leaving the hours to take care of themselves.

As to the expenditure of *money*, he will remember that thoughtlessness is at the bottom of many of our indiscreet outlays. "With judgment wise to spend or spare" is the rule he will follow. With his soul moved to its depths by a noble ambition, he will look upon money as simply a means to encompass his glorious aim and endeavor; why should he divert it into insignificant channels, or pervert it to ignoble use?

ESSAY SEVEN.

INDIVIDUALITY.

INDIVIDUALITY is our separate and distinct existence apart from all mankind, and distinguishes us, spiritually, from all others, just as our form, and features distinguish us bodily from all others. In both the spiritual and physical make-up, while there is a general resemblance, there are also shades of difference, slight though they may be; and it is reasonable to assume there is purpose in these differences, although, in many cases they are almost imperceptible. In physical structure the necessity of the difference is apparent as a means of identification; in spiritual conformation, there does not seem to be the same need, yet a moment's reflection convinces us there is even greater need, by reason of the diversified uses of the spiritual parts; as the duties of life require an almost illimitable number of toilers, each with a different combination of faculties; so philanthropists are required; so are moralists, logicians, teachers, tillers of the soil, scientists, inventors musicians, artizans, architects, painters, sculptors, poets, novelists; some to meet the duties of outer

practical life, others to supply the needs of inner spiritual life.

It has been already stated that a faculty may possess a degree of strength that creates a tendency in a certain direction. It is this tendency that marks our individuality more or less distinctly, according to its strength; hence, in using the term individuality, I include the tendency which aids in its formation.

In some natures individuality may be of so feeble a character as to be scarcely perceptible. In others it may be of such strength as to plainly outline and indicate a special career; with others, of intermediate degrees of strength, it still marks the main channel of mental activity, of which we should avail ourselves, in order to move onward to the greatest advantage. Indeed, the current of our individuality, arising as it does from the various sources of our intellect meeting in a common course, is an impelling power that cannot be ignored without serious injury; and to move counter to it renders our efforts puny, if not unavailing.

Individuality as a factor in self-education is illustrated by numerous and unmistakable instances in history and biography, which establish that much of the intellectual labor of mankind has been accomplished, by reason of the proclivity of the individual, as already mentioned; indeed, an individual trait dominating our spiritual nature, revolts at any attempt to lessen or to ignore it; and innate conviction calls upon us as a duty, to cherish and advance it; because it is through a proclivity, as it resolves itself into an

individuality, and rules our purpose, that we rise to higher planes of life.

The careful observation of what is passing in our minds and an impartial decision of the result, under which we advance in self-knowledge, and which has been noted in a preceding essay, will enable us to trace the current of our individuality. With many of us that current moves sluggishly—we have fair parts—a good memory—average reasoning power—a will equal to foreseen necessities—yet no decided turn for a special line of thought; and no lively concern in a particular pursuit. In this contingency it is prudent to forego the essay of a prominent career in which success is doubtful, and accept one more humble in which we feel success can be assured. The purpose of life usually fails when we attempt more than we can achieve; and he who creditably fills the position in life to which he is called by his capacity, completes the measure of his duty to his fellow man and himself.

But if a young man's proclivity is made apparent by self-knowledge, and tends to a useful purpose, let him hold to the fair possession; lavish his time upon its diligent cultivation, and he may assuredly reckon upon a bounteous harvest as his reward.

The self-communings which enable us to bring out and use our individuality of character, not only serves in indicating the course we should pursue, but it has another weighty consequence. The habit of considering our individuality, accustoms us to distinguish ourselves from the remainder of mankind—to separate our individual

self from the mass—not to weaken the bond of Humanity, but to discharge the duty each man owes to himself. Having made the separation, it is natural to be the more interested in our personality, and to maintain it conformably to our views of propriety and right.

It is in this manner individuality evolves the sentiment of *honor*—that old-fashioned virtue—falling into desuetude in these days when so many are inclined to regard man simply as a cog in the wheel of civilization, to aid its movement. I refer not to the pseudo-honor of the swash-buckler, but that honor which is only a high conception of duty to others and to ourselves.

Self-Culture, in accord with individuality, is not, necessarily, to the detriment of less prominent faculties, which in the meanwhile should be improved to the extent of their capacity, and much of this improvement may be accomplished through our individuality; for it calls to its aid all other faculties to the extent of its need, and it will absorb all knowledge requisite for its purpose; and the knowledge it does not absorb, but passes by without concern, is of little avail, for the reason no interest in it can be invoked; and where there is not any interest, there can be no assimilation of the knowledge, consequently no benefit.

The genius of Shakespeare has spoken on this subject. It need hardly be said he has spoken to the point, and left little unsaid.

In the "Taming of the Shrew" Tranio's advice to his master, Lucentio, who had come to Padua for the purpose of study was,

*"Talk logic with acquaintance that you have,
And practice rhetoric in your common talk;
Music and poesy use to quicken you;
The mathematics and the metaphysics,
Fall to them as you find your stomach serve you.
No profit grows, where is no pleasure ta'en,
In brief, Sir, STUDY WHAT YOU MOST AFFECT."*

ESSAY EIGHT.

DISCIPLINE.

IT seems an ungracious task to whisper to the youth of high resolve, that discipline is the only road by which he may enter upon possessions made fair by self-culture—a road uninviting in its early stages—in which many fall by the wayside from sheer exhaustion; and in which serious impediments often hinder an advance; that if he has not the moral nature that can withstand the temptations of the enemies that will beset him, and a stout heart that will surmount every obstacle, it were in vain to attempt the journey. Yet these are facts he must lay to his heart. He must serve as apprentice before he can rule as a master. He must pass through the stern novitiate of discipline before he can dedicate himself to the serious obligations of a career; but he can be comforted in the expectation that the fruits of the struggle will be noble recompense for the privations he has endured, and the obstacles he has encountered.

Before a young man enters upon a course of discipline, as a basis of self-culture, he should set before him an Ideal Life—not a life evolved from

a vision—but founded upon a conception of his capacity, his opportunity and his *Duty*—an ideal which should embody his aspirations, and have upon it the impress of his purpose in life, with its outline kept undimmed by his earnestness, and its color kept unspotted by his enthusiasm.

Let the youth note the Ideal suggested is within his capacity—not something in the clouds and unattainable. Within that capacity lies the possibility of a full rounded life in all its completeness—a life made of all his faculties diligently cultivated. This Ideal he should set up, and should look to, especially in his periods of discouragement, as worthy his noblest efforts to attain; and let him be assured diligence and patience will transfigure the actual into the Ideal.

In having an Ideal life before him, and in the endeavor to rise to its level, it is well for the youth to read, from time to time, biographies of men who have risen in spite of unfavorable circumstances, as they serve to arouse—to quicken, and to encourage.

Discipline must not be confounded with the acquisition of knowledge. Knowledge, indeed, may be acquired while undergoing discipline, but at this period, knowledge must be regarded as an incidental and secondary matter.

Discipline is a preparative to the acquisition of knowledge. It is the training that enables us to acquire and to use knowledge, as the drill of the soldier enables him to do service in battle; and as in the drill, the soldier's attention is called to the movement ordered, independent of its use; so in discipline, the attention should be devoted

to the habit being formed, rather than to any association of the habit, or its connection with any subject.

Discipline in a general way must embrace the entire immaterial being, so that we may improve each component part: and does not refer to special training for a particular purpose.

In this general discipline, the earliest efforts must be devoted to arousing the interest to observe all that is going on without and within us, to reflect on what we observe, and to reason on our reflections.

When the interest is roused, it must be kept attentive and prepared to receive whatever may minister to the fancy, instruct the mind, or elevate the moral nature; and this interest must be maintained until, in the course of time, it becomes fixed in its place, as a permanent motor of the immaterial machinery.

This motor of interest is the source of the fixity of attention, which closes the door of the senses to all else save the subject in hand, and enables our spiritual parts to absorb the subject, and cause it to permeate the entire being.

The fixity of attention secures the aid of memory—the faithful ally that is ever ready to receive and retain whatever is earnestly impressed upon it.

When this interest is kept up and concentration of thought becomes less and less difficult—memory favoring our earnestness—all by continued efforts—these efforts in the course of time become a habit; and habit is discipline.

In subsequent essays some suggestions will be

submitted as to the general discipline of each faculty.

Self-educated students know the drill required to attain habit—the slow advance—the painful errors—the partial successes of the enemies of our time and attention—but they hear paeans of victory in the distance, and know that indomitable courage will win the fight.

It is perhaps unnecessary to add that when these habits are formed, they must be maintained by the same methods under which they were acquired. The maintenance is indispensable, although the task, relatively, is light.

General discipline of the Faculties will advance us in Self-Knowledge. It will enable us to distinguish the difference between facts on the one hand, and fancies, theories, assumptions, and inferences, on the other; and to decide a mooted point uninfluenced by passion or predilection.

If we take each Faculty in its untrained condition, we note each may be improved in a greater or less degree; and it is, doubtless, by their cultivation to the highest point to which each may severally reach, that we accomplish the most.

The youth, therefore, must keep watch over his entire mental Faculties, and suffer no single one to be neglected. The weaker must be strengthened as far as practicable, and the stronger must be maintained in their strength.

What faculty can we spare, however unimportant it may seem, and what faculty, however weak, but that its improvement will add material strength to the other faculties?

While the mind must act as a unit, let the

youth keep each component part under special supervision as far as he may.

Let observation be constant, so that it may furnish food for reflection and reasoning. Let reflection on things without and within him be a habit; let him learn to reason properly and not accept dogmas for axioms, assertions for truths, or have conclusions unwarranted from the premises. Let him keep on the best terms with that faithful ally, memory; let his imagination learn to take in the beautiful, and make beautiful all things that should interest; let his will-power be maintained steadfast, and the moral nature give to his entire being the glow of its sunlight and strength.

The zealous youth should not lose a day in beginning this discipline. Every day he is forming a habit which if not beneficial to this work, nullifies it by indifference, if it does not injure it by contrary habits. Youth, particularly, is the season when the faculties can be best exercised. Above all, let it be kept in mind that in "the capacity for infinite pains" which discipline will in time yield to him, if he is true to himself—lies the chief instrument and mystery of that success which is credited to genius.

ESSAY NINE.

METHOD OF DISCIPLINE.

IF the student has aspirations for a higher life; if he has determined he will use his moral and mental powers to the uttermost; if he is deeply and thoroughly impressed with the idea that discipline alone can yield to him the guerdon of a noble ambition; let him promptly execute what he has deliberately planned; let him cast aside faint-heartedness and every fear—keep his eye fixed on the goal of his high hopes, and resolve he will dedicate himself to his self-imposed task, with all the strength of his will, and all the concentrated energy of his nature.

As to the method of discipline, it may be observed, in a general way, that every student must decide for himself the course to be pursued, according to his own individuality. The mode which serves one may not serve another; no two minds as no two bodies, are alike in every particular. The homely adage applies, "where there is a will, there is a way."

I can tender suggestions, leaving the student to interlace them with views coincident to his individuality.

The student must bear in mind that while the

effects of early discipline must tinge his entire career, the period is limited during which discipline may be exercised to advantage, in order to merge it into habit. This limited period of discipline, if we would make the most of it, must be employed methodically and frugally; methodically, because method not only saves time, of so much value to us, but discipline is sooner acquired, in being methodically pursued. Frugally, because duties other than discipline—duties, which we dare not evade—often take up so much of our time, that we can gather only its fragments for our particular use.

In order to use his time methodically, the student should plan, every morning, his duties for the day; in the evening he should review what he has done during the day, and note in a journal, the progress he has made, and whatever reflections may occur to him. If he has loitered on the way, the review will spur him to greater effort; if he has been diligent it will cheer and encourage.

I am aware many students will regard keeping a journal as useless drudgery; indeed, all discipline is drudgery to many, who, eventually, fall by the way-side. The thoughtful student, however, will find it helpful to take his reckoning, day by day; as the master of a ship takes his reckoning, in order to know the speed he has made, and the point he has reached.

The employment of our time methodically, will duly give to us those regular habits which help us greatly in our efforts at discipline. Our mind seems to prefer to move in a regular orbit. It prefers to have a duty return at the same time

every day. The mind like the body yearns for regular habits. You may swing one or the other from its normal condition, as you would a pendulum from its point of rest; like the pendulum, it will naturally return. There is regularity in all of Naure's ways, from the sprouting of an acorn, to the movement of the spheres; and man was made to conform to universal law—but though made upright, "he has sought out many inventions."

In suggesting a method of discipline, it is well to keep in mind, not only the limitations of discipline in point of time, but the purpose it is meant to subserve. It is rather preparatory to his career, than the career itself—as the training of a courser for the race is not the race; and the drill of the soldier for the conflict, is not the conflict.

The period of discipline, to which I have reference, is three years between fourteen and twenty years of age, varying according to circumstances in its beginning. The student should have a course of study for this period. If he is undergoing a curriculum at a school of learning, the course may serve, although he would not have selected it; as it is discipline he seeks, and the *media* are of secondary importance. I say secondary, with a reservation. I submit, the *media* while they serve as discipline must be of a character to interest; and why may they not also be a channel for the acquisition of useful knowledge, without foregoing the discipline?

If he is not at school, he should make out a course. It is probable he has in mind one or more

studies in which he has an interest; if he has not, and believes he could become interested in any useful study, let him take counsel of some learned and judicious friend, to aid him in the selection.

The course to be adopted should consist of few studies, pursued consecutively and not concurrently, if interest does not flag in doing so. If he conquers to completeness, logic; geometry for itself, and as an aid to logic; and English grammar; he may be assured he is well on the road to proper discipline, and may then undertake other studies for the purpose.

It may be said that for a youth of fourteen, Logic is a study in advance of his years. I fail to see the correctness of the supposed assertion. His reasoning power is developed. He is regarded in law as a reasonable being, responsible for his acts; why should not his untrained reason be trained at once?

The hours of discipline and study often depend, more or less, on other duties. I think the early morning hours, if they can be secured, are best for the purpose: In my own case, an early morning hour is worth two hours later in the day. The mind seems more clear, and relieved of all outer influences; more eager to receive impressions, than at any other period of the day.

The zealous youth must bear in mind that the course of study during the novitiate of discipline is only part of the training he must undergo. Study will aid him to develop the Reflective and Reasoning Faculties, and strengthen his memory; but observation must ever be on the alert as a

further aid to reflection: the will power kept ready to execute promptly, what he has judiciously planned; the imagination must be brought out to recognize beauty, in whatever shape it may assume; and the moral nature must rule over all, with the clear perception to distinguish the right and the good, and to follow both with firm step and a joyous heart. If I iterate, it is to impress.

I tender these suggestions as an illustration of what the student should do; trusting that in his self-reliance, he may adopt a plan of his own, suitable to his individuality, and conforming to the circumstances in which he may be placed.

ESSAY TEN.

THE EPOCHS OF INTELLECTUAL LIFE.

THE characteristics of our immaterial parts seem to be as follows:

The moral nature is developed in childhood, grows and gathers strength in manhood, under proper training; and is maintained by discipline until the close of life.

In childhood and youth, running into manhood, at stages varying with the individual, the memory is most impressible, and retentive.

At stages of manhood, varying with the individual, the memory becomes less and less impressible and retentive; in age in a general way, and apart from subjects of special interest, it is of slight service, save in its retentiveness of early impressions.

The imagination is developed in childhood, always retains its normal condition, and is not affected by age.

The perceptive faculties have much the same characteristics as the imagination, being developed early, retaining their normal condition, and being unaffected by age.

The mental powers of reflection and reasoning do not usually develop as soon as the memory or

the imagination. They appear in youth, but are hardly prepared for effective discipline before the approach of adult age, although they are retained in their full power up to the approach of age, and sometimes to advanced life.

The will matures with the body, is strongest in manhood and grows feeble in the decline of life.

These broad propositions involve many exceptions, and serve, only in a general way, to mark our intellectual condition at various periods of existence.

Our intellectual life may be divided into three parts:

The period of discipline—say up to twenty years of age.

The period of acquisition or knowledge—say, from twenty to forty years of age.

The period of using and imparting knowledge—say from forty to sixty years of age; these periods varying with the individual as to time and circumstances.

During the first period, it is understood, knowledge may be acquired while undergoing discipline, but at this time it is only an incident of education.

During the second period, it is also understood that discipline will be maintained in the acquisition of knowledge; and that the period is fixed, because the memory grows less and less retentive as we approach age; when an attempt at the acquisition is of little avail, save, as stated, in matters of special interest.

But this gradual weakening of the memory is

usual only with contemporary subjects; and while the weakening may render further acquisition, nearly, if not altogether fruitless, it leaves us free to devote our entire time to using and imparting the knowledge we have garnered and assimilated.

In this view of the subject, it is apparent the discipline of all our faculties, save the powers of reflection and reasoning, may be begun, even in childhood; and the discipline of the excepted powers may begin with the approach of adult age; that all the faculties, save memory and will, usually remain in their integrity, and may be maintained by discipline up to the confines of age, if not to advanced life; and that effectual service of the memory and will cannot always be expected after manhood.

In the endeavor to mark the limit of discipline as to age by broad propositions, the numerous exceptional cases do not suffer; for instance, if the discipline of the reflective and reasoning powers is begun only on the approach of adult age, prior to that period the discipline of the remaining faculties, and the bodily exercise indispensable during the period of growth, will absorb all the time the student has at his disposal.

Again, if on the approach of age, the memory begins to fail as to contemporary subjects, and the will grows feeble, still as this is the period for using and dispensing our unsunned acquisitions, there is slight need of the memory of contemporaneous subjects, and the will is sufficient for the purpose in hand.

It seems expedient that during our entire ca-

reer we should keep in touch with the knowledge which creates and amuses. It is prudent to provide suitable mental resources to fill what, otherwise, would be idle moments caused by mental or bodily condition or unfavorable circumstance. Ever keeping in touch with this kind of knowledge, as we approach age we will take up our Shakespeare, Pope, Scott or Dickens with renewed and increasing delight.

But if we have not kept up our reading of this character, our wayward fancy, when we are old, and need it most, may feel averse to it, and coquettishly decline the tardy attention it would have earlier welcomed.

ESSAY ELEVEN.

RESULT OF ELEMENTAL SCHOOL TRAINING.

As this treatise is intended for the youth who has passed the period usually devoted to the Elemental School, and who, presumably has had some experience in its teachings; it seems proper and necessary that prior to his decision as to his future course, he should, in a calm and impartial spirit, review and sum up the results of such elemental training as he may have had; inasmuch as the more discipline he may have been subjected to in the past the less will be required in the future, and vice versa.

I invite special attention to this review, because I believe a youth in his own hopefulness, and through pedagogical influence, is apt to overrate the circumstances of his common-school course, and the degree in discipline he has reached; and the overrating is prejudicial to future training, and must be dispelled as an illusion, in order it may not impede his advancement.

A serious fault common to schools and all means of education by others, is that they substitute other's views for our own. They sug-

gest a groove into which our thoughts should fall, and where they should remain; so that in time one's views and opinions are simply a reflex of those around him, instead of being the result of his own enquiry and investigation.

It is for this reason it often happens we have to unlearn as well as learn; we have constantly to be on our guard against imperceptibly imbibing the opinions of others, without thought of their correctness; instead of weighing their value, and being guided by our own criterion, and influenced by our own judgment.

When the pedagogue has publicly proclaimed or tacitly acknowledged his pupil has had all the benefit an elemental school may confer; it is quite natural the pupil should believe his attainments have been measured by competent authority; and that his education has gained a certain mile-stone on his journey; the belief is strengthened in many cases, in view of the fact that he has attended school continuously, from the age of six years until he is sixteen. However it may be, if the youth determines he will take the reins of culture into his own hands, and prepare himself for a career, he must make an inventory of past acquisitions in order to be advised of future necessities. He will, therefore, institute a searching enquiry into the strength and discipline of each faculty: as, for instance, how far his powers of observation have been strengthened; whether his reasoning power has been brought out and attained a rudi-

mentary stage; how far his imagination has been improved; and whether school influence has tended to elevate his moral nature. When he has enquired into the advancement of the several faculties, let him note how far the school has otherwise prepared him for a career. Has it taught him habits or manners? Has it aroused an interest in study, or a desire to be useful?

Commencing in this wise he may be able to distinguish between the apparent and the actual advantages of his elemental course.

If he discovers a broad difference between one and the other, let him be thankful he has made the discovery in time to retrieve errors for which he is not accountable; and if such self-examination wounds his pride of opinion in his acquisitions, it will at the same time impart to him that humbleness of spirit, which is the proper frame of mind to commence self-culture.

ESSAY TWELVE.

COLLEGE LIFE.

AMONG youths who have completed a course of study in common or high school, there are usually a certain number who are expected by their parents or guardians to take a Collegiate course; and if not already prepared to enter college, preparation is made for the purpose.

It happens frequently that a youth is not consulted on this important subject, save in a perfunctory manner. His inexperience subjects him as clay in the hands of the potter; and, too often, there is not even an explanation tendered to him, as the governing motive in sending him to college.

It seems to me, a youth, prior to his preparation for a college life, should be fully advised of the object of that life; the proper way to attain the object, the discipline necessary, the self-denial he must practice; the habits he must form; the advantages that will accrue if he uses properly this grand opportunity,

“—which taken at the flood, leads on to fortune.”

To have a youth prepared for college without informing him of the reason for the step, and the advantage it will be, leaves him to find

out the reason and advantage for himself, and of his own motion; now, if he is too young to be consulted on the matter, and an explanation could not be understood on account of his inexperience; is he not also too inexpert to discover the advantage for himself, from his own crude standpoint? Yet he must know the advantage in order to arouse his *interest*, as without interest his attempt to study is of no avail.

It is true that a youth is not given to reflection, at the time of life when the preparation for college is usually made. Still, if expected to go through a college course, he should know beforehand, as far as practicable, the leading part he is to perform in that second act of the Drama of his existence; and that leading part should be faithfully impressed upon his memory. Whilst he may not understand at the time, *all* that may be mentioned on the subject, he will doubtless understand much of it; and be better equipped to fulfill the expectations of all interested in his welfare, than if he had not received any prior explanation whatever.

As there may be youths preparing for a college life, who are not favored with explanations of this character, I will tender a few hints that may enable them to supply the omission, and arouse an *interest* in their college studies when the time favors.

I would approach a youth under these circumstances and say: "Now, my dear boy, you are about to travel over the same road I have

travelled, and I think I can give to you some suggestions which will be useful on the journey. I can advise you of its rough, as well as of its smooth places; its delights and its dangers; its trials, temptations, and glorious expectations.

"Of course, your views as to your object in life are yet unshaped; but I feel you would like to be, not altogether useless in the world, and not discontented with your lot in life. If, then, you would desire to be useful to others, and contented within yourself; you must serve others, and try to know good from evil, so that you may follow the good. The more extensive the bounds of your knowledge, the better you can serve and help others, because their wants will still o'erstep your limited resources.

"In order to increase your knowledge you must undergo discipline. You know the drill required in using the bat, or catching the ball; now, discipline is a drill of the mind, as using the bat is a drill of the eye and arm.

"Discipline enables you to acquire knowledge, as drill enables you to catch the ball.

"College life is a life of discipline which tends to aid you in the acquisition of knowledge, so as to make you useful to others, and in order to cultivate and cherish a contented spirit.

"This discipline in college assumes many forms, among which are:

Exercising the memory.

Fixing the attention,

Encouraging meditation,

Bringing out the reasoning power.

This discipline is evolved in a great measure from study. In order to study effectually, you will require all the time you can possibly have at your disposal; therefore must forego many ways you have in spending it for less useful purposes. In foregoing these ways, your self-denial is exercised. Self-denial in one matter suggests self-denial in another and still another; until it becomes a habit, and gives you the strength of will to put away many other inclinations, habits and cravings which, otherwise, would stand between you and your expectations.

"You may not understand all this just now; but I know you will reflect on it, and I believe you will understand it in good time.

"Remember, there are two educations—one from others—the more important from yourself: in fact, you must rely less and less upon others in all your efforts as you progress; and more and more upon yourself; until a teacher's aid, while still helpful, is not a necessity; because you will have learned to teach yourself, which is the aim and endeavor, indeed, the main object of all education.

"Do not begin a study without arousing a lively interest in it; otherwise you go, as it were, to a feast without an appetite. If you do not perceive the uses and advantages of the study; and the discipline it will give to you close the book until you do. To endeavor to pursue a study without being in-

terested in it in any manner will not benefit you, and is simply a waste of time. It is probable, however, that you will reflect that all discipline is self-sacrifice, more or less; and that Duty may move you when other incentives fail.

“Emulation among members of your class in various studies is often put forward as an incentive to exertion; but emulation is a sorry motive. Whilst friendly rivalry is not objectionable, the motive in your endeavors should spring from a higher source. You should excel, not to score a victory over your fellows, but for the sake of the excellence and in order to reach perfection, as far as your capacity will allow.

“Already you know something of *habits*, because day by day you are now forming them. I commend your thoughtfulness to the subject. Good habits will be allies in your aspirations. Bad habits will be enemies. Slight introspection will enable you to distinguish one from the other. Brilliant men have failed in life, because they had acquired indolent habits or idle ways, from which they could have freed themselves while young; but which, in time grew fixed and irresistible. Cleave to the habits which help, and when you find a habit that cumpers your path; put it by promptly and for all time. You will soon know, if you do not already know, that habit makes the man, and that you will serve others and yourself, and reach real success in life; just in proportion as you have freed

yourself from any ill habit you may have formed, and cleaved to the good.

"Prepare your habits, as well as your mathematics for college, and when you enter it feel that its doors have closed upon any ill habits you may have formed, and that you have brought to your studies all the good habits which help.

"It is well, also, for you to remember that, while it is commonly supposed a college course of study fits one for the sphere of ordinary life, a College Faculty usually does not hold out any such proposition. It does not even propose to embrace the entire field of discipline in its curriculum. It proposes to the collegian only a certain limited course of study, which leaves out many subjects important for you to know and to practice. A College Faculty does not propose to instruct in manners, the cultivation of the affections, self-denial, and many other subjects. You will, therefore, accept what a College Faculty may tender to you in the way of instruction and discipline, but keep in mind what it does not offer, and *the needs it does not supply*. Those needs I have referred to in these essays. Read one of them carefully. Meditate upon it. Do not adopt a suggestion offered unless it has the voluntary homage of your unqualified approval. If, upon a suggestion made, you can build something better than I have done, I am willing mine should serve as the humble foundation hidden beneath your superstructure.

"When you shall have, in this wise, completed one essay, go on to another, and another; meditating upon each in like manner. Build something better; something of your own—that will be better, for it will be tinged with your individuality. All this will require infinite pains, but infinite pains are the method under which genius wins the laurel."

With these explanations, the youth may enter college as an heir, prepared to cultivate a fair and goodly heritage. He will find there the learned professors who instruct; a library and appliances for his use; youths of his own age to meet in hours of recreation; and the very atmosphere redolent of happy influences. There he may, in the seclusion of his chambers, have the solitude necessary for study and meditation; a solitude where he may nurse his infant thoughts, and callow aspirations until they grow, wax in strength, and in the fulness of time move men, communities and empires.

ESSAY THIRTEEN.

HYGIENIC.

THE object of self-culture is to bring out, discipline, and strengthen each faculty of our immaterial being; these faculties have such relation to, and sympathy with, our material being that it is indispensable to maintain the latter in sound condition, in order to have the full benefit of the former.

It is in vain, therefore, that a young man expects intellectual advancement, commensurate with his capacity, unless he commences with health, and maintains it in a normal condition, under regular habits, and temperate and inexorable rules.

In order to ensure faithful obedience to the laws of health he must be moved by that impelling power, which under the name of *Duty* is the cause of all praiseworthy action. *Duty* here, as elsewhere, should be

"a light to guide."

Let the young man settle the point at once and for all time, that without *health* he cannot be useful to others, he cannot have his own peace of mind; and that the proper care of it shall be of primary importance to him and paramount to all other duties, because all other duties of life depend upon it.

Our sensations, if we only heed their warning note, indicate the food we should use, the garments which should protect, and the habits we should adopt; otherwise, ordinary prudence reveals to us the care to be given to our physical structure. It is usually the thoughtless who suffer, and the remedy of thoughtfulness is in their own hands.

The young man eager to advance in intellectual pursuits feels that the shortness of life is a reason why every available moment of time should be employed for the purpose; and if, when nature appeals to him for the sleep through which she restores; the exercise to which she is entitled; or moderation and judiciousness in his diet; he haggles with her and concludes by defrauding her of her rights—as he conceitedly supposes; let him remember that nature never yet was baffled in this wise without resenting it. She favors those who obey her law, but punishes those who do not with unsparing justice, and without hope of reprieve or pardon. Let the aspiring youth be her loyal subject and she will honor him; but if he dare be an outlaw, let him be assured a price will be set upon his head, and in due time he will feel the terrible might of her vengeance.

Our best schools of learning provide instructors and appliances for athletic sports, and encourage them in every manner, but it seems questionable whether the exciting nature of many, is not incompatible with the abstraction required in application to study. In

this case the student might observe a golden mean, by eliminating from his recreations all those which are of this nature.

Schools where students may have exercise in mechanical, farm, or garden labor, or other pursuits having some practical object in view, and not of an exciting character, yet giving the needful recreation, commend themselves to the young aspirant.

Before a youth attains full growth he requires more exercise than when mature. Nature has so ordered it, as exemplified in the daily life of children, who are usually in motion from morn to night.

Six hours a day before maturity, and four hours a day afterward might be considered a lavish and hazardous investment of our precious time, for purposes of recreation; but it would yield noble and assured dividends.

These matters of diet, clothing, habits, and exercise require our utmost caution from the fact that ill effects from one or another of these causes do not always appear at once, and in a manner to retrieve an error, but they are frequently developed tardily, or when too late to remedy.

Let it be borne in mind, as an illustration, that instances of longevity resulting from health, are commonly from the ranks of those whose circumstances compelled them to be simple and frugal in their diet, whose lives were passed much in the open air, devoid of excitement, and under the exaction of constant labor.

ESSAY FOURTEEN.

THE MORAL FACULTY.

IN the self-culture to which a youth may dedicate himself, there is no discipline more important than that which seeks to bring out the Moral Faculty in its full strength, and to elevate it to its full height; because it is the sole guide by which the discipline of the remaining faculties may be directed into proper channels, and achieve desirable ends.

The Moral Faculty enters into the concerns of daily life; its cultivation tinges that life with a supernal hue, no training of the intellect without it, could impart; it furnishes to the intellect its grandest incentives, and gives to it an impetus it cannot have from any other source.

In the discipline of the Moral Faculty the precepts are few—their practice invites our utmost thoughtfulness, and calls into service all happy restraining influences.

Leaving aside the religion of Christ to be discussed by Jew or Gentile, His ethics may be accepted by mankind without qualification, and embody a code which in its completeness, its simplicity and its brevity leaves no point unnoticed, and no part misunderstood.

Let the youth who seeks self-culture take the few precepts of this code to his heart, and in the solitude of his chamber, meditate upon the manner in which its great Expounder carried out its spirit in his daily walk and conversation.

When we reflect that discipline of the Moral Faculty enables us to reach an elevation of character indispensable to all who would lead a life of completeness; and that a relaxation may entail serious and far-reaching consequences; it seems impossible to overrate its importance, or that we can be overzealous in its acquisition.

The discipline of the Moral Faculty, as distinguished from the discipline of other faculties, demands unceasing vigilance; and while habit aids this, as well as other faculties, there must be joined to it constant introspection and endeavor; as long as life lasts we are never secure against the temptation that may disturb our serenity of mind, nor the selfishness that may come between our neighbor and ourselves.

But if the discipline is life-long and without remission; the good result is immeasurable and without a disquieting element.

Humanity offers no grander spectacle than the man whose life is governed by law; whose conscience applies that law with the impartiality of a judge; and whose decisions under the name of *Duty* are executed in justice to others and to himself.

It is presumed that in the early morning, if

not in the previous evening, the young man will plan his occupations for the day. As the evening closes he can safely follow the counsel of the heathen philosopher:

"Let not sleep close thine eyelids until thou hast thrice reviewed the actions of the past day. What have I done? What have I left undone? Where have I turned from the path of rectitude? Begin thus at the first action and proceed to the last. At the evil thou hast done be troubled, but rejoice for the good."

It is a happy incident in our moral nature, that where even a single virtue becomes a habit it attracts other virtues to it; as one virtue grows, others grow in sympathetic relation; and these virtues in time, aid in the formation of that combination called character, in which each virtue not only remains intact, but the combination gives to us an armor that resists alike the temptations of prosperity; the hardships of adversity; and secures from outward shock that contentment without which busy life is without joy, and age without repose or cheer.

In the field of discipline to which his immaterial being bids him, the young man can find no portion, as in this, in which self-culture must be so entirely relied upon, and in which earnest endeavor will achieve greater results.

The school of learning he may attend could aid him, but it is not a part of its programme. It is a neutral power in the preparation for this

stern and prolonged conflict of his life, between his good and his evil genius, for the noblest end to which he could aspire. If he gives promise of becoming a Greek scholar or a mathematician of renown, it is of no consequence to it, whether he has the moral courage to maintain the truth and the right, or the wholesome fear to do a wrong.

Let the young man supply the grave omission, if not the criminal neglect. Let him consider that all learning is of little avail, save it be deeply tinctured with a sense of life's responsibility; a thorough conviction of *Duty* to others and to himself; a high conception of moral worth; and a discipline that will serve him in the hour of temptation.

Our moral nature is a potent instrument for intellectual growth. Illustrations could be furnished from many lives in which a disciplined and lofty moral nature wrought wonders under the conviction of *Duty*; and *Duty* is the expression of our moral nature when it becomes sanctified by its elevation.

ESSAY FIFTEEN.

ON RELIGION.

IN my imaginings on the natural parts of a youth it never occurs to me that he may have low instincts or sordid motives of action; that he may be without definite purpose, and without an object in life to lift him above the beasts of the field. I seem to realize that he has high desire, pure motive, fixed purpose, and a *determination to rise*. What would the world be to him, or, indeed to any of us, if we had not aspirations for a higher life?

These aspirations of themselves are a religion; they are emanations of the Divine Power within us. We have only to watch over them vigilantly, nurture them thoughtfully, discipline them thoroughly, and they will lead us onward and upward until we reach the plane where we will find the footprints of the Grand Master, which we may safely take and follow to the end.

I have stated these aspirations for a higher life emanate from the Divine Power within us; because in spite of all that has been said to the contrary, I believe that mankind are more disposed to good than to evil; that our conscience

came unspotted into the world; and though often checked or stunted in its growth by unfriendly surroundings, or warped by passion or selfish interest, its voice asserts itself whenever the environment is changed, the passion subsided, and the selfishness thrust aside. Were it otherwise man would never turn from his evil ways, and repentance would be a word without meaning.

Sheldon's "In His Steps" made a profound impression on me. He showed a highway so clear no one could miss; and all could take. The journey he suggests requires neither scrip nor purse. The sole requirement to reach the end is to leave behind what could well be spared—all considerations of self. The story he tells is simple; the lesson it imparts elevates and inspires. Let the youth lay it to his heart, until he has fixed self-denial in his moral system, as the sun in the universe, around which all other virtues, like planets, may revolve.

It may be said that in this instance, as in many others, it is easier to give the precept than to illustrate it by example. This is true, but there is no difficulty in the illustration that may not be overcome by him, who is moved by a noble ambition. Let the youth grapple with the first self-indulgence that stands in the way of his high hopes. It will prove a puny adversary in determined hands. Each combat strengthens him for the next conflict, until his enemy gives way at his approach.

The student will feel cheered on his way to self-abnegation if he will call to mind the many good souls about us who practice self-denial, seemingly without thought. Wordsworth refers to this class in his ode to Duty—one of the finest spiritual poems of the language:

*"There are who ask not if Thine eye
Be on them; who in love and truth,
Where no misgiving is, rely
Upon the genial sense of youth.
Glad hearts! Without reproach or blot:
Who do Thy work, and know it not."*

If others can fulfil Life's Duties in this wise unconsciously, who do their work, and "know it not," why may not the eager youth reach through training, what these have reached at a bound?

If we hearken to the sublime teachings of the Grand Master, and seek to follow "In His Steps"—and even an agnostic could do so consistently—our spiritual life would grow until every thought felt the sweet influence; and every object about us would be softened with the haze of a summer day. It would make every flower more splendidly hued; every blade of grass more richly tinted; every babbling brook more musical. It would take the form of honor to manhood, reverence to womanhood, tenderness to the young, thoughtfulness to the old.

When the zealous youth reaches that period of his existence wherein he feels the heart

throb palpably with aspirations for a higher life; when these aspirations are moulded into a resolution to achieve in substance what he perceives in form; when he decides that every self-indulgence in the way shall be met and fought with all the force of his nature; when he sees plainly the pathway he should take imprinted with His feet; in His steps let him walk to the end. Let him walk assuredly, glad in heart and humble in spirit; and as he moves on beams of light from above will make his path brighter, and his heart more and more joyous with a great joy.

When he has fairly started on this pilgrimage, if systems of Faith are tendered to him on one side or forms of Worship on the other, he is prepared to decide whether one or both will help or hinder on the way; and accept or reject as his necessity requires, or his judgment may determine.

ESSAY SIXTEEN.

THE PERCEPTIVE FACULTIES.

THE effect of training upon the Perceptive Faculties is well known. The sailor discovers an object on the horizon, the landsman's vision sweeps in ignorance. The Indian notes the trail of an animal, the unpracticed eye fails to perceive; the musical ear finds discord unnoticed by another; the money-changer detects a false bill by the touch, and wine-tasting is an occupation! Other facts might be adduced tending to show that through training the Perceptive Faculties may be cultivated, and in the cultivation, widen the field of their usefulness, and minister to our gratification.

It is well to mark that while some are peculiarly adapted to this training, as the musical ear to perceive harmony; the main portion of those subjected to it are not selected by reason of personal fitness, but taken indiscriminately, and without reference to other than an average condition of these Faculties: Indians, generally, know more or less of wood-craft, and sailors' visions are acute and far-seeing.

If we turn from a normal condition of the faculties to an abnormal condition, we note

that the loss of sight tends to bring out the sense of hearing and of touch, perhaps of taste and smell; and these are unconsciously trained to supply, as far as practicable, the loss of vision: in like manner the deaf unconsciously educate the eye-sight.

These circumstances are encouraging to him who desires to discipline his perceptive faculties. If the untutored savage, or the sailor before the mast, or the blind or deaf, can train himself in this manner; surely there is no serious difficulty to overcome, and something in that way may be accomplished by the aspiring youth himself.

It is evident the discipline of the Perceptive Faculties cannot be materially aided by books, and the young man at college may be invited to learn what these Faculties are theoretically, but not to discipline them practically.

The senses of touch, taste and smell have manifest uses. It is through the ear that a proclivity for music may be fostered, to the delight of others and of ourselves: otherwise the sense of hearing ministers to our pleasure in human speech, in the melody of instruments, the carol of birds, the sighing of the wind in the forest, the sound of falling waters, and the moaning of the ocean waves as they break upon the shore.

The sense of sight seems pre-eminent in its usefulness. As a great Purveyor it forages the visible world with keen and thorough adeptness, and lays its spoils at the feet of the

Reflective Powers, in order they may be wrought into philosophic thought or poetic sentiment: yet how few accept the spiritual entertainment it offers, and bids us to feast upon it and be filled!

The discipline of the faculty of sight must begin by a conception of its importance which will arouse the interest (the mainspring of intellectual progress) and which will move us towards the objective point with all the force of our nature.

When a young man is thoroughly impressed with the importance of observing, of its utility, and of its capability to inform and to gratify; his interest, doubtless, will be aroused to keep eye and ear attent on whatever may be passing, or whatever may be disclosed. When he is thus aware of the importance of observing, interested in observation, and desirous of enlarging these powers—this frame of mind persisted in, will gradually give him the habit which is only another name for discipline.

It is necessary to impress the importance of this discipline upon the young man, because so many pass through life and find so little use for eye or ear when there is always something along our path which may interest and instruct.

It is observation—untiring in its vigilance—persistent in its office—that opens to us matter of enquiry and investigation, and uncovers facts like those from whose deductions science has made mighty strides; not only in the discernible horizon, but in the heavens above

and the earth beneath. It is to the patient, persevering observer that nature discloses her phenomena and reveals her laws.

Observation has not only contributed vast stores to scientific lore, but it has opened to us a more enlarged vision of the Beautiful. Who can read Jeffries, or our Thoreau and Burroughs and not have noble envy of their acute and finished powers of observation? Doubtless the result of long training, yet what volumes of reflection it made known to them, as it may make known to us! As the alchemists of old are said to have transmuted baser metals into gold, so these alchemists of nature have taken bleak down or lonely wilderness and shown they are peopled with flowers and musical with birds, the unobservant eye failed to perceive, and the unobservant ear failed to distinguish.

Let the young man, therefore, use his powers of perception; let his capacity for observation be ceaselessly on the "qui vive." It will soon become a habit of unalloyed delight. Let him note aspects of nature as revealed in hill, in dale, mountain top and gorge—where wildest—where the peaceful triumphs of toil.

Let him note beast and bird and reptile—the tiniest creature—the lowliest flower. Let him turn to monuments of architectural skill—to the glories of the Old Masters as they seem ready to start out from the canvas; and let him note those forms in marble which combine "the grace of every model and the perfection of every master." Let him note clouds and

mists—rain and snow—the first leaf-buds of spring—the hues of autumn—the death of winter, yet enclosing in its mortal and visible parts, the buds and hope of spring's resurrection. Let him be assured there is no discipline which has a greater tendency to enlarge his understanding, and which induces those reflections that shape themselves into practical measures of utility, or which will gratify that love and reverence for the Beautiful which charms and sweetens existence.

ESSAY SEVENTEEN.

THE IMAGINATION.

WHILE other faculties of the mind require serious and aggressive discipline in order to bring out their power, the Imagination, like Minerva, from the brain of Jove, springs, full-fledged, into perfect being. It knows neither youth nor age. Unfriendly causes may impede its free movement, but cannot control or subdue it. It was given to us for a beneficent purpose—to make glad the pathway of life, that, otherwise would be rugged and barren of interest. It is to our daily walk what sunshine is to the world. It gilds

“pale streams with heavenly alchemy.”

To mountain top it adds to its exquisite haze, to the valley it gives more than its dreamy repose.

It discovers beauty in every scene—and “beauty unadorned” is adorned by it. It smiles under the thatched roof of Poverty, and the bolt of the dungeon cannot bar it out. It is with us in every vicissitude of life, and age finds it unwearied in its ministrations to our pleasure.

Yet how unimportant a feature is the cultivation and direction of the Imagination in the curriculum of a college! What youth may say he owed to a College Professor his awakening to the glories of the Imagination, and that the good influences of its culture could be traced to that source?

As in many other contingencies, the youth, in this respect, must buckle on his armor of self-reliance and shape his own course. He will discover that of all children of the brain the Imagination is the most docile. It requires not so much discipline as direction; it is not so much like the drill of the soldier for the conflict, as it may be compared to the training of the vine on the wall.

It must be borne in mind by the aspiring youth that the cultivation of the Imagination through the medium of books, is only a cultivation at second hand. In books he reads the gloss and not the text, he studies a copy, not the original; while many glosses are faithful chronicles, and many copies wonderful of themselves; the text and the original are still more wonderful. Sculptor never equalled his model, nor painter ever given the glow of beauty's cheek before him. The grandeur of Shakespeare, the sublimity of Milton, have their sources in nature without and within us. Let the youth seek the fountain-head of their inspiration. Let him search nature and then turn to its interpretation by its great masters. He who would emulate Turner in his land-

scapes, must look at the landscapes and then at the picture.

Let the student seek nature and let him feel,

*"There is a pleasure in the pathless woods,
There is a rapture on the lonely shore."*

It is a novitiate in the great monastery of nature that fits him to enjoy the lessons of nature's great high priests. The vow of observation performed—the probation over—he may learn of the Beautiful at the feet of Shakespeare, and in Wordsworth he will find a companion,

*"—wedded to this goodly universe
In love and holy passion."*

In the selection of such books as may serve to cultivate the Imagination, the student in his own mother-tongue, will find no dearth in variety or number. It would be well to choose a few of the best, and "dare be ignorant" of the remainder. His time will not allow him to be familiar with many, nor is it indispensable. Withal he should remember that the temptation is great, and sometimes overpowering to give an excess of time to creations of the Fancy, to the impairment of time that should be devoted to other purposes; so anxious is this faculty to entertain, and to be ever ready to please.

It is idle to read what one does not assimilate, or what does not interest, although what

does not interest at one time may interest at another time. When I was sixteen I read several parts of *Paradise Lost* and gave it up, as it failed to interest. A few years later I read and re-read it with unadulterate delight.

As to authors who have chosen this portion of letters, it may be observed no author has written uniformly well, as a rule, but the custom of editors has been to throw pell-mell together all that a distinguished author ever wrote, leaving the reader to select. When a novelist has written much, usually his early novels are the best, in my experience; Bulwer, however, is an exception; his latest novels surpass his earlier productions. Dickens' power was better sustained to the end than most writers. Scott's later novels are considered the least interesting.

Shakespeare's best plays and sonnets should be studied. There is little of Milton, and perhaps less of Pope that should not permeate the imagination with their happy influences.

Of the plays under the joint names of Beaumont and Fletcher:

The Maid's Tragedy,
Philaster,
The Humorous Lieutenant,
Valentinian,
The Knight of Malta,
Thierry and Theodoret,
The Honest Man's Fortune,
The Two Noble Kinsmen,

merit careful reading. They are replete with what are considered by many the obsolete

ideas of a chivalric age—Honor, Courtesy, Dignity,—some of the mile-stones,

"In the white way of virtue."

Of the plays of Ben Jonson,
Every Man in His Humor,
Sejanus, His Fall,
Volpone,
Epicoene,
The Alchemist,
The Sad Shepherd,

are worthy of attention. I think Sejanus is the best testimony to his classical attainments.

All of Gray's poems should be read, and so of Shelley and Keats, Moore's Melodies, Burns, Scott's Lay of the Last Minstrel, Marmion and Lady of the Lake.

Wordsworth is instructive: many of his poems should not have been published, but if he had never written a line more than his "Intimations of Immortality," or his "Ode to Duty," either would have stamped him as a poet; and it would be difficult to find one who out of simple lives and humble surroundings could draw so much cheerful philosophy and sweet content as he has done in "The Excursion."

Among novelists, Scott, Bulwer, Dickens, and our own Cooper and Irving offer entertaining reading. Thackeray and "George Eliot" merit careful attention. Blackmore's "Lorna Doone," "The Maid of Sker" and "Cradock Nowell" are fine studies of creative fancy.

These are simply suggestions taken from my own reading, and not intended to exclude other writers of merit, nor is it intended that much of the matter suggested should be read only once. The student as he becomes more and more interested in cultivating his imagination, will instinctively turn again and again to the choice portions of his readings; and these indications may serve if he is ever at a loss to guide him to some of the elect spirits of the language, who have given "a local habitation and a name" to "airy nothings of the brain."

ESSAY EIGHTEEN.

THE MEMORY.

IN the acquisition of knowledge, as in the acquisition of money, it is not so much what we acquire, as what we are able to keep, that constitutes true gain. Memory, mother of the Muses, must be invoked and interested in the acquirement, or we fail in our purpose. Habit here, as in other contingencies, is discipline; and "l'habitude peut tout," as the Gaul hath it, must be our motto; or, in our vernacular, "Habit wins."

To the youth who desires to have memory's faithful aid, the thought is full of hope that no faculty responds more readily to discipline, nor advances more rapidly. Still the discipline costs effort, and continued effort, if we would have its generous service and not its unreliable help.

The means to effect this discipline will vary to some extent with the peculiarities of the individual; all methods, however, must converge to the point of retentiveness in order to serve.

An idea must not only be conceived, but impressed upon the memory. The impression, usually, is faint or clear, according to the *inter-*

est we take in the idea. It is well to retain the idea in mind until its impress is distinct. In reading, for instance, not allow anxiety to cover much ground, outpace the interest which impresses each idea advanced. In the food we eat it is not the quantity used, but the quantity assimilated that sustains our bodily health; so, in reading, it is not the pages read, but the ideas acquired that is of service. The man who has read a few books on a subject, and read them to advantage, is more formidable as an antagonist, than he who has read many books on the same subject, in a perfunctory manner. Hence the saying, "Beware of the man of few books."

In a treatise on Education, written by me, there are the following paragraphs on the subject:

"When interest is thoroughly aroused, a study may be commenced. Interest fixes the attention, and when the attention is fixed and absorbed, memory acts up to the measure of its capacity." "When it is considered that all knowledge is almost, if not altogether, useless to us, unless memory has made it part of us, spiritually; it becomes matter of profound and far-reaching concern that it should be thoroughly and effectively disciplined. There are various methods suggested for doing so, but the natural is the most simple, and the more reasonable—create first the *interest*, fix the attention, and the memory will take care of itself."

"The *fixed attention* necessary to success-

ful exercise of the memory can be acquired only by patient and persistent effort. Constant practice is the royal road to it; and laboriously, step by step, must we advance; but the fatigue of the journey will be forgotten in the reward of a retentiveness of the memory, without which it is in vain to seek to increase our store of knowledge; and in the further reward, induced by discipline of the memory, of that concentrated attention, which is a grand characteristic, leading all others to the highest peaks of intellectual achievement."

A subject may be well impressed upon the memory; yet in many cases the imprint gradually fades. Hence students review a book or subject which they expect to use in order it may retain its pristine freshness in the memory. Thorough reviewing, indeed, is indispensable to the complete acquisition of a subject. Memory, as your lady-love, must have the curtesy of your attention; if you manifest neglect, it is likely that when you expect her to smile upon you, she will repel you with a frown!

Let the young man keep in mind that interest is the very life of memory. Let him never begin a study save under the impetus of interest, as the engine starts with a full head of steam, and when interest flags, let him close the book; when the interest is thoroughly aroused and maintained, the memory is distinctly impressed, is in its best condition, and the student should "strike while the iron is hot."

Multifarious reading, such as is afforded by

the columns of a daily newspaper, impairs the memory, and should be indulged in sparingly; it is simply teasing the memory, or taxing it to no purpose to do more than skim over it—noting only matters of general or personal interest. The greater part of the monthly magazines really contain very little serviceable matter. Even of useful matter, in ephemeral literature, we do not avail ourselves of it as we should; we do not attempt to arrange or classify it—to store it in our memory in such order as to have it ready for use, when the occasion serves; or file away interesting slips; or note a subject treated in our *Index Rerum* as hereafter explained, as aids to our memory; so as to refer to them when needed—all of which should be done by those who devote valuable time to this kind of reading in order to meet the truth of the proposition with which we set out—that it is not what we acquire but what we keep, which constitutes actual gain.

ESSAY NINETEEN.

THE WILL.

THE Faculties of the mind show design in their creation, whether we consider them apart or in their relation to each other; not one may be spared without limiting the capacity of the mind to a certain extent; not one may be strengthened but all participate in the additional strength.

In many natures a faculty is of such force that habit or discipline adds little to it, while in other natures continuous efforts are necessary to attain the habit that develops the strength.

The man of innate strength of will notes what is to be performed, determines promptly the manner of performance, gives his energy to the achievement, and success usually crowns his endeavor. The man of feeble will in noting what is to be done, doubts and hesitates as to the manner, and begins his undertaking in the indifferent way that forebodes failure. In one case nature seems to have given the well-conditioned will, in the other it is feeble, and must be strengthened by discipline.

Can it be disciplined? Mankind commonly

use the will in its untrained state, without thought of attempting its discipline in view of adding to its power.

But the moral faculty may be disciplined, so of the reasoning power, the memory and the perceptions; therefore, it appears reasonable in the light of analogy, this power was not created different from others, and may be disciplined as well as other faculties.

Let us analyse the will-power, and note whether there is any impediment to its culture and improvement.

The will-power in its usual exercise unfolds three stages on its way to successful effort.

I.—An incentive to exertion.

II.—Decision on the manner of exertion.

III.—Energy in carrying out the decision.

The will-power may be improved by the selection of a proper incentive to exertion; and there is a choice of many, varying from the sordid to the exalted. It will materially strengthen the will-power to choose the elevated and to keep our vision upon it, as the Israelites the cloud by day, and the fire by night; and *Duty* is the grand incentive. It is our duty to use each and all our faculties to the greatest advantage. Our moral nature, speaking through conscience, demands it in the imperative and commanding tone that cannot pass unheeded.

Conscience not only tells us our duty under ordinary circumstances, but in all doubt, decides; in our sluggishness, it arouses; and in our faint-heartedness cheers and inspires.

Decision is the next characteristic of proper will-power, and how many of us lack it! Lack it to our sorrow! We doubt—hesitate—decide—then doubt the decision—again hesitate, and in this wise move in a circle, which has neither beginning nor end, and indecision and delay soon merge into habit.

Indecision is simply the result of neglect to weigh in our minds all questionable matter as soon as presented, note carefully the points in favor of or against one view, and the points in favor of or against another view; determine which preponderates, and act promptly on the determination. There is no impediment to this process, and discipline will encompass it.

It may be said that the vacillating purpose which gives rise to indecision is really the effect of a feeble will-power—so it is—but every surrender to such a power is a cause of further weakness, as resistance diminishes with each recession. On the other hand it is encouraging to know that if we have canvassed debatable matter and reached a conclusion which we adopt, and act upon without further reflection, each decision so made advances us in strengthening our will-power and tends to subdue indecision.

Energy in carrying out a decision is the next step in the exercise of the will-power, and here training is no light task. Energy is greatly a matter of constitutional temperament.

To see an indolent man really active has an element of unfamiliarity about it, and we await the result with solicitude. All men are ener-

getic occasionally, as when the dwelling is on fire, or the cattle in the corn; if they are not energetic at other times it is because they have no incentive in view sufficient to compel decision and enforce activity. Give the incentive and you obtain the result. In this manner energy may be strengthened through the medium of an incentive to exertion, and there is no incentive that has wrought such wonders as *Duty*. Elevate the moral nature to a high conception of *Duty*, and it will call out all the energy of our nature.

Energy may be strengthened by creating an interest in any project we undertake: if, for instance, we wish to read a book; let us first get up a lively interest in it, and let our attention be fixed and absorbed in the subject before we read a page.

In fine we may discipline our energy by doing nothing indifferently, be it in great things or small. If we note the energetic man we shall see that he rarely does a single act of the slightest consequence in a perfunctory manner. He moves briskly, thinks actively—takes in a situation at a glance—determines promptly and fearfully “the flighty purpose” may not be overtaken,

“—*unless the deed go with it,*”

links purpose and deed in bonds that cannot be dissolved.

It will be seen, therefore, that in these various stages of development the will may be im-

proved, and that it is feasible to look beyond its natural tendency, note these stages, and discipline it to its utmost capacity.

It may be urged—how strengthen the will by its exercise, when perhaps the will-power is too feeble to start and keep up the exercise?

It cannot be doubted that there are many feeble souls who have not the force of character to exercise the will when the occasion solicits—these “letting I dare not wait upon I would” accomplish little for themselves, less for others. But the average individual has generally ample will-power to achieve whatever design embodies the interest of his heart, and the earnestness of his nature, if he will only maintain it in proper condition, and strengthen it as far as he is really able. Arouse the interest thoroughly in any pursuit sanctioned by *Duty*: the will—an ever faithful ally—becomes infected with “the strong contagion” of the interest, and requires only proper discipline and supervision to execute whatever has been conceived.

ESSAY TWENTY.

REFLECTION AND REASONING.

THE term reflection is usually applied to thoughts in which the reasoning power is not involved, such as thoughts on our past life: when a thought takes in matter susceptible of debate, the reasoning power is invoked to note each opposing point, and to decide. It is because there are many instances in which we may be called upon simply to reflect, and not to reason, that the distinction is made between reflection and reasoning; it is well, therefore, to remember the distinction; as reflection, whenever it is sufficient, is a readier and more simple process than reasoning, to reach the conclusions necessary to be made from time to time in our interior life.

There are two phases of reflection to which the youth's attention is invited.

I.—The reflection that should come after and be linked to observation.

II.—The reflection which should precede the determination to perform an act, whose consequences would materially affect us.

I.—In the chapter on the Perceptive Faculties I have written of the uses of observation:

it is when observation is succeeded by reflection, and moulded into serviceable thought, that its high office is shown in its true light; for instance, the observation of the phenomena of nature is naught of itself; it is only when we apply reflection to it, that nature's mystery is unfolded, and its law disclosed.

II.—As to the reflection which should precede the determination to commit or perform a consequential act, it is of the essential character that experience spontaneously seeks its aid; as the man who acts without reflection, and the fool are synonymous terms. Mankind are aware of this ill conclusion, and many in good faith seek to avoid it; the difficulty is, they do not go far enough; they reflect in many cases; in some cases they forego reflection through negligence; in other contingencies they will not reflect through passion or folly—all for lack of that discipline, hard to be acquired, yet worthy of our best efforts—to allow reflection—calm, dispassionate, and heedful of consequences, to precede every act without exception, as sponsor for its propriety, and as a valid commission for its execution. I am aware this discipline is inseparable from human infirmity, but the thought is full of blessed hope and assurance, that the more we act upon proper reflection, the nearer the Actual will approach the Ideal.

The art of reasoning or logic has been fitly called the science of sciences; it is not only a necessity in the sciences, but it is of constant use in all human affairs, in order to properly

decide all debatable matter in our daily lives.

In the discipline of the various faculties, there is no branch in which progress depends so entirely upon the student himself, as in the cultivation of the reasoning faculty; and, be it said to the nobly ambitious, there is no other in which intellectual triumph is more complete or more enduring.

As the student may not wish to go into all the learning of treatises on logic, and, indeed it is not desirable; still he can extract from them the fundamental rules of reasoning, and the principles upon which they are founded.

Let the youth search out these rules, study them thoroughly, apply them to feigned issues, as well as to all practical questions that may arise in his daily occupation. Let him note examples of skilful and incontrovertible argument within the forum of debate. Let him learn to detect fallacies in his own reasoning, or the reasoning of others. Let him devote himself to the study with all his heart, and with a full determination to handle its weapons with the hand of a master.

There is no better training of the reasoning powers than the discipline of debate. If the student has not opportunities he should make them. In debate his defeats will be a lesson, and his victories will cheer and encourage.

Men who possess what is called common sense, have a logical turn of mind which is nothing more than an endeavor to take correct views of all questionable matter. A man of common sense will distinguish between as-

sumption and fact; between an admitted proposition and a proposition which may be debatable. He does not allow one proposition to be joined to another without there is a proper and necessary connection; nor does he allow a certain number of propositions or facts to form a conclusion unless they inevitably lead to it, and to no other.

If we take a common occurrence of everyday life, and note the reasoning of the mass of mankind upon it, we will find usually that they allow prejudice or sentiment to influence reason; or they will take a partial view of the matter by leaving out some of the elements which belong to it, and are necessary to reach a right decision; or they will include elements which do not belong to it; or they will join one element to another with which it has no connection; and by one or the other, or all these means deduce a consequence which is erroneous or absurd.

These hints may serve as to the course to be pursued in order to discipline the reasoning faculty, and reach a proper conclusion upon all controverted matter which may be necessary for us to determine.

Forensic display is the best illustration of practical logic. Here the slightest deviation from correct reasoning, is detected by a wary adversary, or exposed by the Judge.

There is no "royal road" to logic, but there is no mystery about it, as learned professors would have us believe; there is nothing intangible or uncertain in its progressive course.

It is as true, as certain, as inexorable in its principles, in its procession, and in its conclusion as a problem of Euclid, which is, in fact, only an illustration of logic. Patient reflection, proper analytic power, careful proceeding will reach a proper result. Its rules are founded upon common sense, and any one of average understanding, with proper discipline, can learn to apply them skilfully and effectually, particularly in the ordinary affairs of life; because ordinary affairs are usually composed of simple elements; and do not involve an array of facts, or a number of propositions, and do not require more than an ordinary power of analysis to be resolved into their component parts, or to be marshalled in order from premises to conclusion.

I have said it was not desirable the student should go into all the learning of treatises on logic, because I believe those who have written on the subject have rather obscured it than otherwise; but the student may select the fundamental rules from much extraneous matter, and these rules he must understand, he must know the principles upon which they are based; so that the study be thorough, and the subject matter completely assimilated.

Let the sciolist beware of logic, a study short of a thorough study may leave a weak point in an argument, as quickly perceived by a skilful adversary, as Hood perceived the gap in the Federal lines at Chickamauga.

ESSAY TWENTY-ONE.

METHOD.

THE subject of method already has been mentioned. It is referred to now in a more distinct and direct manner; because it is not only a necessity in the disposition of our time, but it tends to diminish the cares that are continually thrusting themselves between us and our mental labors, and disturbing the serene atmosphere which invites and nourishes study and meditation.

I am aware the very name of method is repellent to many. Nevertheless, in the orderly disposition of time, and in the methodical arrangement of books, papers and appliances, lies the secret of despatch.

A busy man without method in his affairs regrets the lack of it, and sometimes seeks to supply the deficiency. The sagacious man perceives his want of it, and undertakes at once the discipline that meets the emergency.

The discipline involved does not require strenuous exertion. It is of a passive rather than of an active nature. It is simply to enlarge the thoughtfulness we bring to our studies; to make our thoughtfulness better ac-

quainted with, and act more in sympathy with our daily life; not only in its great, but in its little ways, and in its small, but not unimportant acts and affairs.

Some busy men are forced to be methodical of time. Eminent physicians of great cities must use their hours, not only with thrift but method; otherwise they could not discharge their duties of the day.

In the seclusion of our library, method speaks for itself; how much time is often lost, and anxiety roused, in looking for a book or paper out of place.

In the arrangement of books, papers and appliances, the first need is to have a place set apart exclusively for all things of the same character, with such subdivisions as may be necessary, as a place for pamphlets, letters, etc. Simple as the suggestion appears many busy men have not taken the trouble to have places set apart in this manner and for this purpose.

There is no mystery about acquiring the habit of having every thing in its place; "a place for every thing and every thing in its place," is a stale old saw, but a labor and worry-saving device. The wise student will class method among those lesser duties, which render substantial aid to the more weighty.

A student—his attention fixed—absorbed in writing—suddenly must refer to a paper in his desk; he turns over a disorderly mass of papers, but does not find it—and looks elsewhere in vain; after spending considerable

time in the search, he resumes, or attempts to resume his writing; but his attention has been distracted, his mind is overcast by the perplexing query, "Where could I have put that paper?" How different from an orderly student, under similar circumstances, who can lay his hand on any paper in a moment, without a relaxation of interest, or a disturbance of his unruffled calm.

Thoughtfulness should precede every act of life. Why reject its happy influence whenever needed? Why revolt against its beneficent sway? Thoughtfulness is the motive power of method. It is as steam to the engine; the student holds the lever in his own hands, and under plenary power.

There is method in all the operations of nature. The tides of the ocean evince method. The seasons have a method. The acorn has a method in producing the oak which, in turn, has a method in reproducing the acorn. The apple follows the blossom, and the rose the bud, in orderly succession. How can men read these lessons, and not feel that order is not only "Heaven's first law," but a law on earth!

ESSAY TWENTY-TWO.

THE ECONOMY OF TIME.

THE Banker's capital is money; the Farmer's, land; the Student's, time; each must go through a probation of discipline, in order to acquire the knowledge of using his capital properly and thriftily.

The Banker who wastes his money; the Farmer who leaves his land untilled; the Student who dissipates his time;—all will soon be classed among the unsuccessful.

Of what profit is thorough culture, and the acquisition of knowledge; if we allow the hours to pass in idleness, or devote them to trivialness or unwise pursuits?

It would be well for the student, at an early stage of his novitiate, to ponder on, and fix in his mind the importance of Economy of Time. It is possible that in the self-communings of evening reviews, he may discover that during the day he has lost many moments in one idle way or another, which might have been better employed. The reviews are helpful for the purpose, and may stir and provoke him to further effort to mend his ways.

As a merchant, with capital at command, is

able to make ventures which otherwise he must forego; in like manner the student, with the capital of time at his command, may do much which otherwise he dare not attempt; and as the field open to intellectual labor is nigh boundless, it is a fair inference that the more time at our disposal, the more labor we may perform.

The discipline required to attain a proper economy of Time varies to a certain extent, from other kinds of discipline. It requires a vigilance that never slumbers. Even when we seem to have merged it into habit, we are still often tempted to waive the habit, by enemies without and within.

Without,—from all those interruptions by others,—too familiar to students—many of which do not involve a duty, therefore, may be disposed of summarily.

Within. Ah! Here our enemies are in strength, and we must meet them with all the forces we can mass. It is not so much the time that others take from us; as the time we take and devote to vain pursuits, that constitutes the bulk of time lost forever.

In the dark catalogue of the causes of squandered time, and the subjects which occupy misused time, may be found the following:

- Procrastination,
- Idle Colloquy,
- Amusements which do not recreate,
- Recreations arousing mental excitement, unfavorable to study,

Acquisition of a smattering of the Sciences.

Attainment of a superficial knowledge of effete languages.

Attempting to pursue studies without first arousing interest, or continuing in their pursuit after interest has ceased.

Pursuing studies that are curious, and commanding interest, more or less, but of no practical application whatever.

Pursuing special studies adapted only to a special career, we do not expect to follow.

A cheerless array of the enemies of Time! and these are not all that are ready to beset the student, if they are not already disputing his advance. Let him single out those that already annoy him, and smite them with an unsparing hand. They will fall before an indomitable will, as grass before the scythe of the mower.

When he has in this wise subdued the enemies of his time he has also conquered himself; the way is unobstructed, and he is prepared for any achievement within the scope of his powers.

The student can have no greater incentive to Economy of Time, than the reflection that Life has its limitations; and that, of the twenty-four hours of the day, there are few hours he may call his own; after deducting the time lost by mental or bodily indisposition, or given to sleep, repasts, recreation and social duties. The latter necessities must have their honest dues paid in full, promptly, in spirit, and to the letter, but not *overpaid*. When the

student has faithfully discharged these obligations, he may in justice to himself claim the remainder of the cycle. When he looks upon the little time left to him, I feel assured he will prize it too much to waste it in useless studies, or idle pursuits. The discipline required to bring about this consummation cannot be acquired, save by a determined will. Even when discipline is merged into habit, as already stated, it still requires watchfulness; but the splendid results deserve his noblest efforts; and "the rose and expectancy of the fair state" must not allow his glorious hope and promise, to dwindle to the ignominy of feeble and unworthy performance.

ESSAY TWENTY-THREE.

THRIFT.

To the youth full of ardor and eager to advance and achieve, it seems a forbidding task to suggest there are many little things, apparently despicable in view of his aspirations; which, however, will embarrass him in his career; if he declines to give them proper attention, or derides their power to harm.

Among these little things is the judicious use of his income, whether limited or not. He should give to this matter the prompt and thoughtful attention a business man gives to his affairs. He should manage his finances

"With judgment wise to spend or spare."

There are many who have a vague desire to economize, but spare where they should spend, and spend where they should spare. It is not economy to deprive ourselves of sufficient nourishing food, or suitable clothing. It is not extravagance to follow the advice of Polonius to Laertes:

"Costly thy habit, as thy purse can buy."

Many confound economy and meanness; but noble and unselfish natures may economize under a praiseworthy effort to live independently within their income; and not live dependently on the means of others, by going in debt. This unselfish class have something always to spare for the needy. It is only the selfish man who is mean in his economy; his benevolence begins and ends with himself. He has more needs than the neediest; his sordid views should never be confused with the aim of those who know when to spend, and when to spare.

If the student wishes an incentive in the proper management of his income, let him class the matter where it really belongs, under the head of *Duty*. Though it may be a duty of a lesser degree, it is obligatory, and that is all he need to know; as an order from a superior officer to a subaltern, it must be obeyed promptly, and without question. This duty, however, is not inconsequent. Its practice evolves the grand virtue of self-denial; as it is fair to assume the means of the student are limited, and that he must forego many wants.

Judicious management of an income will vary with circumstance. In the beginning of a fiscal year the student can look forward twelve months, note his income for the time, and decide upon his necessities for the period. If he discovers his wants exceed his income, let him forego the less important and artificial, and confine them strictly within his income; otherwise he must go in debt; and that is

bartering manly independence for a mess of pottage, and is a subterfuge of the weak and shiftless.

We are often discontented, because we are continually adding to our wants, until they outrun our income. The thoughtful student will pursue a contrary course; he will seek to diminish his wants, and dispense with a supposed want, whenever he can do so, without lessening his comforts, or surrendering a noble desire.

These suggestions will have accomplished their purpose if they lead the student to reflection on the subject matter; and induce him to form a plan of his own for the management of his income, suitable to his circumstances, and to his peculiar needs.

As the exquisite odor of the violet comes from the lowliest flower of the glen; so the lofty virtue of self-denial may arise, like perfume, from the humble spot of a student's home; a self-denial begun with the management of a modicum, which became a habit in middle life; and which age crowns with simple tastes, that may be gratified without money, and indulged in harmlessly without limit; in an abode where Content and Poverty dwell in harmony.

L. O'F C.

ESSAY TWENTY-FOUR.

ON STYLE IN SPEECH AND WRITING.

THERE is to me ineffable delight in the beauty of a proper delivery of speech; and its sequence of graceful emanations of the pen. I am solicitous the student should possess the art, in as high degree as possible. I trust he will learn to look upon speech, as a grand heritage, worthy of thorough tillage; and which will yield a rich and bounteous harvest.

The triumph of speech lies in a distinct enunciation, a modulated tone, and cultivated language. The triumph of the pen lies in a style—clear, concise and chaste—simply a reflex of utterance. Lo! the prize, and the patient and resolute shall win!

The discipline of the Faculties is for the purpose of preparing us to acquire knowledge.

The acquisition of knowledge, in the main, should be for the purpose of imparting it.

Knowledge must be imparted in a manner to impress, in order to be serviceable.

It is more likely to be impressed, if set forth, not only clearly, but in choice language.

Therefore, to have a style, not only clear, but in choice language, is the more effective form of speech or writing.

These considerations should be sufficient to impel the student to form a style of speech and writing, which would embody these characteristics.

Choice language is more to the student than an elegant accomplishment; it is an imperious necessity, if he desires to use his acquisitions of knowledge to the utmost advantage.

The proper way to acquire style in writing, is to practice style in speaking. Let the student not only enunciate distinctly, and modulate his voice properly, but let him learn to frame a sentence rapidly, correctly, and in choice words, before it is uttered. This will require deliberation, more, perhaps, than is allowed in conversation: but the hesitancy will grow less and less, until it will not be observed. I commend the practice to him, and that he begin it with a determination to have from it the best result; it will require pluck and persistence, but it may be done; and when he scores a victory, he has acquired not only a useful art, but a polished and graceful attainment.

When the habit is acquired, in this wise, of forming a sentence rapidly, correctly, and in choice words, before it is spoken, it is not more difficult to write, than to utter it: so that, framing a sentence in this manner, accomplishes the double object of speaking and writing with clearness and elegance.

Many educated men form a habit of speaking in an indifferent or inexact manner; hence they write in the same fashion. If they at-

tempt to write properly, this indifferent manner will reveal itself sooner or later. Like the sloven, who seeks occasionally to dress neatly; his careless ways will obtrude at one point or another.

There is, perhaps, this distinction between speaking and writing. It may be pardonable in speaking to be occasionally incorrect; but it is not pardonable in writing; because one has usually an opportunity to read what one has written.

If the student would determine that every paragraph he writes, even in his journal or in a note to a friend, shall be written with care, and in the choicest language at his command, he will soon find the practice pleasant, the labor lighter and lighter, and that his style is gradually growing better. He may have to write over many times a simple note to a neighbor before he is satisfied with its correctness and language, as I have often done. It has always been a matter of pride with me to make even such a note as nearly proper as I was able to write it.

Some students think it well to take a single author noted for his style, and endeavor to imitate it. It is not entirely objectionable to do so, particularly if the author has a simple style; although in this wise one is apt to imitate defects, rather than follow merits. The judicious method seems to become familiar with our best writers. In that free intercourse the student, doubtless, will be able to form a style of his own.

Let him turn to the home-like Saxon of Bunyan, or Swift; to the gracefulness of Addison or our own Irving; to the terrible denunciations of Junius; the stately and unexcelled periods of Dr. Johnson; the smooth flowing paragraphs of De Quincey, or the splendid diction of Macaulay. His familiarity with some or all of these, or writers of equal merit, will enable him to form a style fitted to his intellectual life, and as if,

“—to the manner born.”

There can be no higher eulogium of style in writing than the fact that its effects are felt long after the subject matter is forgotten, or ceases to interest. The invectives of Junius are sought by scholars for their style, while slight heed is paid to the political strife in which they originated.

What dress is to the man, style is to the writer. We pay respectful attention when we encounter one who seems, by his dress, to be a gentleman. We pay less heed, or are indifferent to one who seems by his dress to be a vagabond. In like manner we are eager to read whatever is clearly and beautifully written. We yawn over a book in which the subject-matter is treated turbidly and ungracefully.

Style, like apparel, should be,

“—rich, not gaudy;”

and let it be remembered that, as in the orders of architecture, there is Doric simplicity, as well as Corinthian splendor; so, in writing, there is the grand diction of Macaulay, and there is also the Doric simplicity of Bunyan. Either is effective. On my own part, I should be content to approach the style of the "Pilgrim's Progress." Its unadulterate Saxon always had a peculiar charm to me.

After that excellence in style is acquired, which waits upon patient labor, there is no height the student may not aspire to. He may sit before a desk in his solitary chamber—pen in hand—"mightier than the sword" and like an editor of the *London Times*, dictate peace or war; announce to great states their responsibilities and correlative duties; denounce tyranny, and wrong, although emanating from crowned heads, or imperial combinations; and declare to governments and all aggregations of men, they must move on the lines of right, justice, mercy, and a high civilization.

ESSAY TWENTY-FIVE.

READING.

To the appreciative soul there is much in life to comfort and cheer. Poor blind creatures as we are, we do not see it. There is beauty in every aspect of nature we do not know. There is music in the air we do not hear. Fancy's wealth, more precious than argosies freighted with silver and gold, is lavished upon us, yet we complain of our poverty. All nature ministers to our delight, and in our libraries, the sages, heroes and poets of the earth await our coming, and tender their companionship. What more could we possibly desire?

A famous author never entered his library without being in full dress; doubtless, he looked upon it as a feast to which he was called, and he considered it proper to have apparel suitable to the occasion, and which would show due courtesy to the assembled guests, it was his privilege to meet.

It seems to me he entered the library in a becoming spirit, was prepared to be entertained, and that he would value the entertainment.

If books are not sentient beings, yet in their

passiveness, they speak. They decline the company of the idle; show scant civility to the sciolist; but to those that seek them with loyal hearts, they yield treasures more precious than rubies. They unbar the portals of science, revealing its rich stores, which may be used without stint; they give the Poetry, which is a reflex of all beauty in nature or art; they give the Divine Philosophy which will safely carry us over dark and troubled waters, into a haven of peace and rest.

Gentle Student! If you would have a friend—true as the Toledo blade—faithful as the Marys at the tomb—make a friend of your books. The student will ever keep in mind that one of the important objects to be attained during his novitiate, is the cultivation of those tastes, and the formation of those habits which result in a love of learning. The love of learning, which is the fascination of early life, the delight of manhood, the tranquil pleasure of age. A love of learning which does not unfit us for the more serious duties of life, but aids us to fulfil them cheerfully. A love of learning which does not allow us to linger on that low plane of intellectual life, where reading simply for amusement is a predominant feature, but a love that continually inspires us to mount higher and higher in the scale of Being.

There is so much of good reading matter tendered to the student in excess of what he can possibly read in a life time, it is indispensable before he ventures his time for such a

purpose, that he should determine what he really needs; just as he must know what he wants, when going into a shop where goods are sold, in order to make a purchase.

The student at first may have only a limited conception of what would be proper reading; and his first selection would correspond with his crude views; but he could add to the selection from time to time, as his judgment approached ripeness, or his experience dictates.

In a subsequent essay I have suggested a course of general reading and studies, as an illustration to enable the student to frame proper reading, as well as study for himself. Now, if the student will adopt a course of this character, and have his reading, as well as his studies, conform to it, he will derive more advantage from it, than from indiscriminate, desultory reading, so common and so often unprofitable. To keep up our comparison—the desultory reader may be likened to one going into a shop, not knowing what he needs, and buying the first article offered to him, whether he needs it or not.

The reading matter adopted by the student would embrace one or more subjects; and probably each subject would be treated by several authors independently of each other. Of course the student will not fail to ascertain by whom the subject is best treated.

If the student does not ascertain the best author on a subject he wishes to investigate, and meets with a book that appears proper for the purpose; let him note the publishing house

whence it issued. While this is not a criterion, it is a circumstance in its favor, if from a well-known and reputable house. Let him note the preface and remark in what manner the author makes his bow to the public, and his apology for inflicting another book on a book-ridden community. Let him then examine the table of contents, where the critical eye may determine to go no further; or, if the reader is willing to give the author another trial, let him select a single chapter, and note how the subject matter is treated.

It seems to me that a book, even of fiction, should be read, if at all, carefully and thoughtfully, if one desires to be compensated for the time employed. If a reader is disposed to hasten through a book, it were better he closed it altogether. If he does not pause at every paragraph, in which some idea is uttered, he should endeavor to impress on his mind, he is probably losing his time, as well as the idea.

Marginal marks are useful, especially in reviewing a subject. As it is possible the student may not be familiar with them, I will state they are marks on the margin of the pages of a book, made by the reader, opposite a paragraph, denoting its measure of importance. Any system of marks may be adopted by the student for the purpose, and any meaning may be inferred from them, which he chooses to allow.

Those I have used are as follows:

X.—This mark opposite a paragraph, denotes an elemental truth or principle, or matter of special interest or importance.

S.—This, to show matter of general importance.

Paragraphs marked X and S should be read in reviewing.

==.—This, to show matter germane to the subject, which, however, may be omitted in reviewing.

N.—Denotes superfluous matter.

V.—This, to denote an illustration of the subject matter. The crowning effort to impress the memory with what we read is thorough reviewing; not only just after the reading is completed; but at such subsequent times, as may be needed to refresh the student's memory on the subject.

Bibliography, or a knowledge of books in regard to their authors, subjects and editions, is a valuable acquisition, and should have attention from the beginning. It happens frequently that a subject of interest arises which one desires to investigate, and the first thought that occurs, is "Where shall I find the *best* treatise on it?": hence it is well to remember the main contents of such books as we may handle, and to whose subjects we may expect to refer; this exercise will soon grow into a habit whereby one will, in time, accumulate much useful knowledge; and acquire the art of knowing where to look for information on a subject, which all students are aware is invaluable.

The *Index Rerum* or Index of subjects, in common use among students, is as valuable to them, as a ledger to a merchant. The student fearing lest his memory may fail him, indexes in a book alphabetically arranged for the purpose,

any subject brought to his attention, to which he may expect to refer, and notes where it is treated, or what author has written the best treatise on the subject.

For instance, I wish to refer to an article on the production of gold written many years ago: all I recollect is, that it came out in Blackwood between the years 1855 and 1860. Now it would take some time to look over the contents of the various volumes issued between those years, in order to find it. I turn to my Index Rerum, under the letters "Go" and find:

Gold, fall in value, review of Chevalier's work, Blackwood's Mag., Vol. 85, p. 441.

The Index Rerum may serve other purposes. There is much valuable matter, of more than ephemeral interest in the newspapers of the day, which, if catalogued and filed away, so as to be readily referred to, would be of future service. I have been in the habit of clipping such matter, and putting it under an appropriate head in a common letter file, with movable leaves, alphabetically arranged, and noting the volume of the file, and the head under which it was placed, in the Index Rerum.

A few years since, a lady, educated abroad and familiar with the writings of the present generation of French novelists, gave me a list of their best works, which I copied in the Index Rerum under the head of "Bibliography" and sub-head of "French Fiction."

As the student advances in his reading, he will frequently remark the different ways in which various authors treat the same subject. Sciolists

often obscure with a cloud, what a philosophic mind makes luminous as day, and he will accordingly note in the Index Rerum, not only where a subject is treated, but where *best* treated.

These illustrations serve to show the use of an Index Rerum, and the necessity of using the method or some similar method, as the card catalogue, in order to make our reading available when the occasion serves.

I have referred to the Card Catalogue system of indexing. It came into use after I had adopted and became habituated to the Index Rerum, as above noted. The general use, at present, of the Card Catalogue, is the best commentary on its invaluable service; and the student would do well to study the system and adopt it.

If the student is desirous of entertaining a few friends or the public, occasionally, let him *learn* to read aloud. It is an elegant accomplishment, and rare as elegant. I have heard the service of the Church of England read by, perhaps, a hundred different clergymen. I never heard it read well, save by one.

As the years roll by, the student will find his books more and more a necessity, dear, soul-soothing companions, when, perhaps, all his loved ones in the flesh, have passed away; and he turns to them for comfort. In their genial intercourse and happy influence, the ills of life are lessened, the joy and content increased, and the mortal seems to have put on immortality, for it dwells among the Immortals.

ESSAY TWENTY-SIX.

STUDY.

It will be noted that subjects which may be embraced in a treatise of this character, run, as it were, into each other. It is because they are parts of a whole—members of a body,—these parts and members form a certain relation to each other, and one may not be touched, without others feel the touch in their sympathetic relation. So it is, that what seems iteration is only bringing into prominence, what has been noticed only incidently, but not unthoughtfully. Under the title of this essay, however, little has been left unwritten in this treatise.

Studies may be divided into three classes:

I.—Studies for the purpose of Discipline.

II.—General studies suitable for the ordinary conditions of life.

III.—Special studies necessary to a particular pursuit.

The studies in the first class are mainly:

To fix the attention;

To exercise the memory;

To arouse reflection;

To call the reasoning powers into action.

I am aware that, practically, when a student is left to himself, he often passes over the studies

for discipline, and plunges *in medias res*, relying upon his energy and earnestness to carry him through; and he often meets with commendable success, but would he not do even better under previous training?

Would not the task have been, not only lighter, but more thoroughly completed, if it had been based upon prior cultivation of his powers?

An untrained youth may begin with geometry, arithmetic or similar studies, in which the elements are simple, easy of apprehension, and the subject, by gradual and easy stages, tends towards the more complex, in such manner, the student is hardly aware of the progress made. When he has thoroughly mastered a few subjects of this character; he is prepared to grapple with what has seemed more formidable studies.

As to general studies, I shall refer to them in a future essay.

Special studies depend upon the vocation the student may adopt. He may readily discriminate between *general* and *special studies*, so as to assign to each its proper place, and avoid following the mischievous practice of confounding one with the other.

Special studies are not only necessary in adopted vocations, but are proper under certain conditions; if, however, these conditions do not exist, or do not arise, they are comparatively useless, and can be pursued only by taking valuable time which might be better employed.

Why should the student learn the French or

German language, when he expects to limit his career to a locality where these languages are not spoken, or when he has only casual use for one or the other? Why should Latin or Greek be studied in a *general* course? Is there one in a hundred of American youths who expects to speak or write or even read one or the other, after he has left school or college?

Yet neither Latin nor Greek can be spared from their niche in the Temple of Belles-Lettres. The scholar who seeks sublime thought, or beauty of sentiment, may learn lofty philosophy of the Roman, or the lines and curves of beauty from the Greek. They are worthy of profound and *special* study, in view of a special purpose, but cannot be classed among general studies.

Let the student apply the test, "*cui bono*" to any study, apart from a general course he may have adopted, which may be suggested by others, or questioned by himself.

Elemental and higher schools of learning, embody in their course of study, several subjects for different hours of the day. I never could perceive the wisdom of the system. It seems to me that the proper method of study is to take subjects not concurrently but consecutively.

Take one subject at a time. Let it be the mental pabulum, morning, noon and night, until it seems to *permeate* the entire intellectual system.

Whenever the mind wearies, close the book, recreate, but *not* with another study; recreate with light literature; one method is simply as putting a new string on an already bended bow, the other is to unbend the bow entirely.

ESSAY TWENTY-SEVEN.

CONVERSATION.

THE youth who has been taught to read and to write, and thenceforth must rely upon his unaided efforts to drill his faculties, and to gather a few pebbles cast upon the beach from the great depths of knoweldge is still far removed from privation, and more fortunate than many imagine.

His individuality has not been narrowed to fit a groove made by a learned Faculty; but may assert itself in a culture adapted to future exigencies; and a practical, not speculative life. He may reject the college curriculum, tendered as a model of a course of study; and give his days and nights to subjects for which a high school of learning does not give a diploma, nor confer a degree: Self-knowledge, self-denial, self-reliance, the affections, manners, style in writing and speech, and not least, the art of conversation.

Conversation as an art, even in homes of culture and refinement (which are among our best educators), is not given the position to which it is entitled, as an art whose usefulness is far-reaching, and which charms and captivates all conditions of men.

The art is not difficult to acquire; continuous effort which is within reach of all, will advance

us to a point where we may have noble returns for the care we shall have taken, and the time we shall have spent. Nor is the discipline exacting. Indeed, it is more in the light of a recreation than otherwise. When one feels the need of company, as a relaxation, the opportunity serves to practice a lesson; and the discipline, as usual, soon merges into habit. I commend to the earnest youth to determine he will exert himself, so that he may take part in the conversation of any circle however exclusive, and perform that part creditably. Skilled in it, he will ever be a welcome guest, at home or abroad, in the best society; and there is no social eminence to which he may not aspire.

Should a political career be his choice, of which public speaking is a necessary qualification, the art facilitates his advance, and strengthens his influence. What is public speaking, but conversing with the many, instead of the few? The brilliant Thomas F. Marshall, of Kentucky, usually addressed large audiences, aroused by his eloquence, in a colloquial style and tone, as if he were talking at a small dinner-party.

Books give some hints on the subject, but the art can be learned only practically, not theoretically. Incessant, persistent practice, albeit through many failures, is the only road to success.

The first tribute to conversation is good manners—the good manners, founded on self-control, and which have sound sense and good feeling as guides. The student, in the first place, *must* have the manners of a gentleman, then he *may* be a colloquist.

Constant efforts to modulate the voice; to acquire the calm tone, that comes from self-control, to enunciate distinctly, to use choice diction, to rapidly frame a sentence, before utterance, and to utter it without improper pause, earnestly, and as though every word came from the heart: Lo! some of the points to be observed, and to be reached by the resolute and painstaking.

It is idle to suppose one may converse well, and not be well-informed, particularly on those subjects usually mentioned in the highest circles of the community in which we dwell, or where we may reside.

A gentleman told me that when he entered society, being then a young man, if he heard a subject mentioned or discussed with which he was not familiar, he did not sleep until he garnered from his library all the information about it that his books could disclose. He was, perhaps, the best informed man I ever met, and the best colloquist.

The art of conversing well requires infinite tact; the attention, that makes a good listener, as well as a good talker; and the thoughtfulness that draws out those of a company, who, otherwise, would be silent members—a generous and graceful act and gratifying to the recipient.

Some vainly suppose that in order to appear to advantage in company, it is simply necessary to have a fund of what is termed “small talk.” “Small talk” may answer for circles of limited intelligence. If the student happens to enter a circle of this character, he should seek to elevate its tone; failing in that, he should abandon it.

Conversation is a fruitful source of knowledge not found in books. There are people in society who read very little, and who imbibe all they know from their social associations. In conversation, too, we may impart knowledge. We may be, and should be, lavish of our unsunned stores, and serve those who may not have had the like opportunities.

It need not be said that, on entering company, one leaves behind prejudice and partiality, and brings into it all the good, unselfish feeling in his power; determined to please and be pleased; and, in return for contributions from others, contribute his own share to the general entertainment.

In the student's efforts to improve himself in this elegant art, he cannot afford to pass heedlessly by the society of women. There is no better school, nor better teachers, in which or from whom, he may learn self-composure, ease of manner, gracefulness of utterance, and the tact that is unwearying and never fails; and these are indispensable to success. Moreover, more than men, they will readily forgive the errors and omissions he may make, in his incipient efforts in the art of conversation.

It is expected that the early surroundings of many students, may have rendered familiar much of what has been said on this subject; but iteration is not always out of place; and "line upon line, precept upon precept," is not an unwise phrase. I write, not only for youths of this class, I write also for a class that has not had the advantage of fortunate circumstances, and of genial and happy environment.

ESSAY TWENTY-EIGHT.

THE AFFECTIONS.

THE germ of the affections exists in childhood. It develops slowly, yet all the while it is gaining strength. At an early age, we *feel*, in a vague way; just as in a crude manner, we *think*. In the course of time, childhood passes away. The child is a child no longer. The affections have taken their appointed place in his heart, and he has become a man. His vision made clear by the affections, notes the landscape about him invested with a beauty hitherto unperceived; and his ear, attuned to the affections, is greeted with a melody hitherto unheard.

Now, as a man, he not only sees many beautiful things about him, but he feels a sense of their beauty in his heart. With an appreciative spirit, he looks with delight upon sun, moon, and stars, verdant plains, bosky dells, meads decked with blossoms, and all that is fair on earth; or he listens, with gleeful fancy, to the carol of birds, or the lisp of children. The affections have revealed to him all the beauties of beauteous nature. He rejoices in an existence, which, till now, had seemed lifeless, and which the affections have warmed into being.

Gentle student, have you ever considered the part the affections play in the drama of our existence? Give to the subject patient thought, and you will realize the extent of their influence on all that interests mankind; how many of our acts have reference to their sway, how few in which they are, as a thing apart.

Duty is the touch-stone of our Moral Nature; Sympathy is the touch-stone of our affections; to *think* is an intellectual desideratum; to *feel* is a moral desideratum.

I am aware some natures seem to come into being bereft of the affections, just as some seem to lack moral sense from birth; whether such malformations are inherited, or arise from debased surroundings and associations; I leave for moralists to argue, or casuists to determine. It appears to me that lack of the affections, as well as the lack of moral sense, can be placed in the category of exceptions to the rule—that the affections and the moral nature are our birthright, and like other natural parts, require cultivation and direction in order to bring forth desirable fruitage.

I have hinted that the affections have much to do in all human affairs. They may be regarded from many points of view—each aspect will disclose their power, and verify their dominion. View them from the single standpoint of zealousness. Now, zeal, is an outgrowth of the affections. Ponder on the fact, worthy student! Consider how much of the world's work has been done; how much civilization has been advanced by the zealous—the earnestly and enthusiastically zeal-

ous! I am deeply and thoroughly impressed with the fact that the affections must be cherished as allies to any grand purpose in life, and to any grand manner of fulfilling it. I implore the student to take them to his heart, and invoke their power, as indispensable aids in every undertaking.

The affections are an emanation of the Divine within us; their first-fruits are good will to all men; they are concerned in whatever concerns the human race; girt with them, Duty chastises, but not in anger; and smites, but not with vengeance; they temper judgment with mercy, spare the vanquished, and stay the hand of cruelty.

Does the student desire illustrations? Biographies are replete—every hamlet furnishes examples. Why does the zealous missionary leave all the happy influences of civilization to plant the cross among barbaric hordes, if he does not sympathize with them, in their sad and benighted condition? Duty called him to labor, and the affections pointed out the path he should take.

Why does the patriot leave the endearments of a home, to suffer the perils and privations of war, if he does not love his country, with a love stronger than death?

Why does a physician visit the sick, until he becomes affected with disease, and imperils his life; if he did not offer himself a sacrifice to his love for his kind? Duty called him to the post of danger and affection bade him stay.

There are many Florence Nightingales in the world, many Sisters of Charity and Mercy; every village has its helpless, tended by patient devoted

hands. Take the affections from humanity, it would be as the body without a heart.

I desire to give Duty the lofty niche to which it is entitled. There is no higher, nobler incentive to action; but, weak mortals as we are, our sense of duty must often be stirred and moved on its course, by the affections, in order it may act when the occasion serves.

It was, therefore, for a wise and beneficent purpose the affections were given to us, among other precious gifts by an All-wise Creator; and it seems our bounden duty not to thwart that purpose, nor to pass it by heedlessly; but to aid it, and by cultivation, facilitate the functions of the affections, and enable them to fill their appointed places in our immaterial being.

It seems superfluous to state that the affections may be nourished and cultivated by daily practice; and it is a practice "twice blessed." It blesses donor and donee. It is more than a recreation. It not only relaxes the mind, but strengthens and sweetens the heart.

The affections never lack objects upon which to exercise their good offices, or bestow their sympathy: There are our parents to venerate, our friends and neighbors upon whom to lavish the "small, sweet courtesies of life"; the aged to respect; the young to give our tenderness; womanhood to honor and revere. A vast array! but our affections are of infinite breadth—unfathomed depth, and may embrace all.

The affections are the main source of manners. The student who does not foster the affections, practices manners without a license, without even

acquaintance with their rudiments. Good feeling is a fundamental rule of manners. How may he acquire good manners, if he does not cultivate the affections?

Discipline is power. "Knowledge is power." The power derived from one or the other, or both, placed in evil hands, may be abused; in untrained hands, it may be ill used, unwittingly; under proper control it may serve good and useful purposes; that proper control, in our immaterial economy, is given to the moral nature stirred to duty by the affections.

It is well, therefore, even before we undertake the training of the intellect, that we should begin the training of the heart; in order that as we rise in discipline, and advance in knowledge, we may be under proper influences and directed by proper authority. It is, perhaps, sufficient to have the education of the intellect advance, *pari passu*, with the education of the heart. But to discipline the intellect, and to acquire knowledge, leaving those affections untrained, which are to inspire us to use this discipline and knowledge to wise purposes, is injudicious, imprudent; nay, is it not dangerous to put our little craft out to sea, as it were, without compass or guide?

It is true that mental discipline, and the acquisition of knowledge, of themselves, are elevating, and give rise to a feeling which naturally seeks congenial associations and fit environment, such associations and environments become an incentive to a proper direction of our discipline and a proper use of our acquisitions; but these helps of association and environment may be de-

nied to us, and if we have not cherished the affections, our discipline will lack a noble incentive to exertion; and our acquisitions will be of as little avail, as gold hidden in the bowels of the earth.

The intellect and the heart are interdependent; each is only a part of the whole—the immaterial being. The heart requires the intellect to reason and determine; the intellect requires the heart to prompt it to good works, and to inspire it to achieve noble ends through noble means. Of what avail is it to make the student learned in the sciences; apt in many languages; if he has not been taught to be kind to his fellow man; humane to the dumb brute in his power; and considerate to the sick, the afflicted and the distressed? Of what avail is learning if he has not learned that his integrity must be maintained unimpeached, and his honor unsullied; and that it is a perversion of the very knowledge he may have acquired, if he fails to use it for the benefit of others, as well as himself?

The student will note carefully how far academic life educates the heart, and, if necessary, supplement his curriculum with the study and exercise of the affections. His education, without this study and practice may satisfy others, but he must, himself, be satisfied.

I trust I have said enough to arouse the student's attention to the affections, and that he will take up the subject thoughtfully; consider it with deliberation, and note carefully the extent and importance of their function. Doubtless he will accept their aid to advance, and their sympathy

to aspire; and that he will cultivate those affections which will enable him not only to serve others to the full capacity of his nature, but insure to himself that content which is the glorious triumph of a well-ordered life.

ESSAY TWENTY-NINE.

HABITS.

As the youth merges into maturity, or soon afterward, he acquires certain habits of mind as well as of body, which become fixed through life, and which tend to make or mar his usefulness, and his peace of mind; according to their goodness, their supineness or their weakness.

He who earnestly seeks self-culture must seriously consider there are certain habits to be formed, certain habits to be avoided; and that unless he has the resolution to acquire the one, and avoid the other, it is in vain for him to expect intellectual advancement.

Habits, indeed, are the man, common experience tells us naught should be expected of the man of indolent habits; nor one without method in his ways, without patience in his pursuits; but that much may be reckoned from him who has acquired habits of industry, of method, and of perseverance.

The youth, earnest in his endeavor to reach high mental development, requires slight introspection to discover the habits which help, and the habits which hinder, on his way. It is not so much knowledge in this wise that he requires, as a determination to forsake a bad habit, of which

one bold step breaks the tyranny; and to cleave to a good habit, in which each step taken strengthens him for the next. The following suggestions, however, may aid the youth in his introspection; and, perhaps, advance him in his endeavor.

He who maps out for himself a career of usefulness, must acquire the habit of employing his time to advantage, and of availing himself of its precious fragments.

When one reflects upon the brevity of life; upon the unyielding demands of sleep; the hours necessary for recreation; the social demands we cannot forget; the hours we are indisposed to study, from physical or mental causes; there seems to remain moments, only, that can be devoted to intellectual pursuits. Yet of these moments we waste many! It is because we have not the habit of watching for, and appropriating all available time. Some endeavor to make up for time lost by abridging the hours that belong to sleep or recreation, but the custom will reduce the vigor of the body, react on the mind, and avail nothing.

It is *the orderly settlement of our time* that puts us in a proper way for its right disposition. Every evening a plan should be formed for the occupation of the following day, and carried out as far as practicable.

Interruptions cannot be avoided, but the youth should be jealous of any undue infringement upon his time, and seek to acquire the habit of *constant watchfulness* over it, in order it may be thoroughly and usefully employed.

Social life has claims upon him which cannot be ignored; but he must observe the distinction between the hours given to it for a good purpose, and the time wasted in idle gossip, or amusements which do not recreate.

When a student, after passing an evening in society, communes with himself, and cannot remember any way in which he has served others or himself; it would be well for him to consider whether it is proper to continue such useless inroads upon his time.

Unprofitable reading takes up much valuable time. Newspapers, magazines, trashy literature, even some sciences of no possible use, in a general way, offer constant temptation to the student; which can be resisted by the habit of employing his time to such advantage that he has not a moment to spare, even if he had the inclination, for idle reading. The habitual endeavor to use our time properly involves the dispatch of our affairs in order, and relegates to far away regions the demon of *procrastination*, which all of us know, and too many of us serve.

He who has not *method* should cultivate it, until it becomes a habit. The man of method has advantages over him who lacks it, and will not seek to acquire it. It can be acquired, as one may note, where a busy man who has numerous engagements of his time, is compelled to adopt method in its disposition.

Method disposes us to make an orderly arrangement of our time. It enables us to be punctual in our appointments; it induces regular habits, as sleep and recreation; it gives to us regular

hours for study; and these regular hours serve to maintain interest in study. It forms the habit of planning, which is necessary before we undertake; it enables us, in a moment, to put our hand on any paper in our library we may require. These are some advantages of method. Let it become a habit, cost what it may. It will repay whatever efforts may be made for its acquisition. Let it not be said it cannot be acquired; for the discipline is mechanical, and patience will secure it.

The difference between the pains necessary to acquire a good habit and the weakness which allows us to drift into a bad habit, is not so broad as many imagine. Even if it were so, he who cannot deny himself and respond to the call of duty; he, who would rather linger at Capua than march to Rome, must bear in mind that victory does not come to him who stands idle and helpless, but must be plucked in the heat and fierceness of the battle.

Good habits are allies upon whose fidelity we may rely, and whose support is indispensable; bad habits are our stern enemies for life, ready to thwart every movement we may make, and to place every obstacle in our way; the young man can decide whether he will accept the aid of one, or incur the opposition of the other.

ESSAL THIRTY.

MANNERS.

SELF-CULTURE in providing for the needs of a career, is not complete without the cultivation of manners. It is not only incomplete, but without manners much of it is unserviceable.

It is not by what we really are, nor what our acquisitions are, but by the *manner* in which we show ourselves to the world, that the world judges us; because outward appearance and visible actions and speech are the only means of determining.

Now if we really desire to serve others, and be served by them, which seems to be the natural and beneficent condition of existence; we must place ourselves in friendly relations to them, and endeavor to have their good opinion.

We can secure their good opinion by showing good feeling, carried out in act when circumstance favors; and in this wise serve them; and we may reasonably expect others to serve us, if we show we are entitled to their esteem and respect.

When I mention others serving us, I refer to the fact that no one is so independent, as to be above the need, from time to time, of the help,

comfort and companionship of his kind; if he has served others in his day he may expect service in turn; cases of ingratitude, though frequent, are exceptional.

It must not be understood that service to others must be rendered in view of recompense of service to us, which is only a common result. Service for the sake of service, and because it is right and proper of itself, must influence our conduct and guide our actions.

These views embody the theory of manners, which is simply ethical culture, illustrated in every-day life;—to do unto others as we would have others do unto us.

Good manners are frequently supposed to consist of the knowledge and practice of conventional usage, born of the customs of a certain class; but conventional usage, as the etiquette of a court, is matter of form and ceremony, and may be learned mechanically: Good manners hold a higher place, and are based upon the best impulses of the heart, sound sense, and settled convictions of *duty*. There are gentlemen, ignorant of the usage of a certain class of society, yet with their good sense and good feeling would honor a court by their presence. Exclusiveness, unapproachableness, "putting on airs," as familiarly expressed, do not belong to the school of manners.

I had the honor of meeting General Grant at a social function, while he was President, and found him as approachable as a child; modest in bearing and manner, simple and genial in speech, and utterly devoid of ostentation.

It often happens that, as a man rises in the world, or becomes noted among his fellow man, he conceives it proper to assume airs of importance, in order to verify his exalted position; forgetting that modesty and simplicity are the handmaids of greatness, if great he considers himself.

One has the undoubted right to fortify himself against intrusion in any shape, select his company, indulge in his privacy, marshal his precious time in order, have his hours parcelled out in due proportion, between the library, the drawing-room, his vocation, and his intercourse with others; but he should never set himself above his fellows; he should never assert the "I am holier than thou" idea; good-heartedness must never fail him; a tact that is studied and practiced, must show consideration to all, even unto those filling the humblest offices in his household.

The student should aspire to be a gentleman—a word considered one of the most expressive of the language; for the word embodies all that is lofty of thought, tender of sentiment, honorable in speech and act.

A student may not aspire to be a gentleman unless he has learned a lofty reverence for women, and is heartily disposed to show to them at all times, the respect and attention their presence may suggest, and courtesy may require. He should bear testimony of his right to be called a gentleman, by his apparel, his bearing and carriage, the modulation of his voice; his choice language; and his civility to all; even the lowliest. He should study conversation as an art,

practice it on every suitable occasion; avoid, whenever practicable, using the "small talk" of the Sciolist; and seek to leave a favorable first impression even upon a casual acquaintance.

Some are born to please; with many there is the feeling, arising from conviction of duty, that we must cultivate the gentle art of pleasing. Duty begets discipline, discipline merges into habit, which soon renders the task as light as it is agreeable.

Dickens, without effort, and it seems to me, without intending it, portrayed a gentleman, when he gave us John Jarndyce of the Bleak House.

A youth would hardly desire to aim lower than to possess the elements of simple manhood, to have clustered about him those qualities that constitute a man in the highest sense of the term; a man dealing kindly and justly with all, and leading a good, useful and honorable life. I suggest to the aspirant to go only a step farther; these qualities are precious jewels in his keeping. I invite him to polish them, in order to show what they really are. It is well to know the conventional usages of a certain class; it is indispensable to know and observe good manners on every occasion of daily intercourse.

Good manners involve dress, as we are judged by appearances, in default of knowledge of actualities. Polonius's advice to Laertes was, "costly thy habit as thy purse can buy. But not expressed in fancy; rich, not gaudy; for the apparel oft proclaims the man."

Conversation is a concomitant of manners. To

converse well is an art monarchs might envy. In our intercourse with the world, it is a passport to exclusive circles; in fact, it draws humanity entire to us. It requires discipline to acquire this charming and useful art; only discipline can achieve the modulation of the voice necessary, the distinct enunciation, the calm utterance, the choice language, the familiarity with subjects that interest; and yet the tact which listens, when listening is courteous and pleasant.

Books afford few hints on the subject of manners. Let the aspiring youth ponder on his relations to his kind, and he can solve for himself the problem of manners; but they cannot be practiced without a thoughtfulness that is far-reaching, and a tact that wearies not, nor slumbers. The discipline required in these efforts must be thorough; a sense of duty is the impelling power; and the result soothes the conscience and gladdens the heart.

Our higher schools of learning have no department in which manners may be cultivated; the gentle art of pleasing has no place in their curriculum. It is true that in a mass of students there are many whose early surroundings have been favorable to the cultivation of good manners, and these give sufficient tone to intercourse, so that rudeness is repressed and selfishness ostracized; but there are no earnest efforts in the way of discipline tending to their cultivation, insisted upon by professor, or acted upon by pupil. Self-culture, therefore, is the sole resource of the student. He must commence with himself, somewhat as follows: "Why all this discipline? Why

all this learning? Is it not that I may serve others, as well as myself? How can I serve others, if I win not their esteem and affection? How may I win their esteem and affection otherwise than through the gentle art of pleasing?"

Bolingbroke kept "his presence like a robe pontifical. Ne'er seen but wondered at." The student may dedicate his life to science, and keep himself as cloistered as a monk; if, like Bolingbroke, his seclusion does not preclude him from appearing to have studied manners, as he would a science, and conversation as he would an art. Association with the best people of the community in which we live is the proper school for manners. Let the young man aspire to this association, and be assured merit will attain it. If his earliest surroundings shall have been unfriendly to the attempt, they are not an absolute impediment, and the triumph all the more worthy.

Life is made up of little things. "Its small, sweet courtesies" cost us nothing, yet they are current coin, with which we may purchase happiness for others, pleasure to ourselves. In the surging mass of humanity, pressing us on every side, there is the friction of passion and ignoble interests, and the repelling frown of antagonistic natures. Civility lessens the friction and dispels the frown. Indeed it is the lubricant without which the machinery of social life would cease and rust, and become unfit for service; and society would resolve itself into its original elements of savage life and selfish consideration.

ESSAY THIRTY-ONE.

ON A COURSE OF GENERAL STUDIES.

INDEPENDENT of help a youth may receive from schools of learning, in order to fulfill those duties he owes to others and to himself, he should adopt and carry out a plan of general studies; apart from the special studies of the particular pursuit to which he may be called.

In adopting this plan he must remember the bounds of knowledge are too vast to be taken within the horizon of human capacity. He must therefore, "dare be ignorant of many things," and select a portion of the fair domain; a portion he may cultivate thoroughly; for it is only by thorough cultivation in whatever is undertaken, whether elemental or otherwise, that proper results can be reached.

The studies to be selected must be of a character to satisfy the constant needs of daily life; and tend to make us useful to others, and contented within ourselves.

It must be borne in mind that life has its limitations as to time; and our physical and intellectual parts their limitations as to endurance and achievement.

Time, valuable to all, is particularly valuable to those who are able to give only precious frag-

ments of it to self-culture, by reason of an exacting occupation, or other causes. Again, it is well to reflect, that whatever course of study a student may adopt, must be accomplished, usually, in a few early years of his career; as the ordinary cares of life soon engross his time, and tend to take away all interest in study.

To the student desirous of forming a plan of general studies, I tender these suggestions.

1. Discard all studies he cannot put to use, or which cannot add to his intellectual advantage and enjoyment. It is not the knowledge we acquire, but what we use and enjoy, which is beneficial.

2. It is a common error to confuse *special and general studies*. There are many studies which serve special purposes, which are of slight avail otherwise, even by way of discipline.

A knowledge of the French language, for instance, would be useful in some contingencies; but to expect to use it, only casually, does not seem to justify classing it with general studies; or to give the time necessary for its acquisition, which could be used to greater advantage in other studies.

3. He should, as a rule, let one study absorb his attention, and be thorough in it, before he takes up another; provided he can, without weariness, so employ his entire spare time; otherwise, two studies might be pursued, one after the other, during the day.

4. Of the studies he may deem essential, he should begin with the more important, and proceed in the order of their importance.

5. When it is considered proper to embrace only the elements of a science in general studies, the distinction must be observed between an endeavor to grasp general principles or great outlines, and the skimming of the surface that results in smattering; one seeks the mighty deep for its treasure—the other toys with the wave for amusement.

6. When interest is aroused on a subject, let it take precedence over other studies, and let him investigate it in its completeness, while the interest is lively and eager.

7. What he is compelled to know empirically, he should learn scientifically, as far as practicable.

What may be classed as Important Studies are here given, in the order of their importance.

1. A knowledge of the language, comprising the origin and use of words, grammar, clearness and elegance of expression in speech and writing.

Thought, which precedes the progress and elevation of humanity, is expressed by language. To have the thought clear to our conception, the language must be clear. The language cannot be clear, unless the words used are proper words, and the sentence expresses the thought with perspicuity. Hence the necessity of studying the language, in order to give correct expression to our thoughts.

As we become better acquainted with the language, force and elegance of expression may be added to correctness, and serve to interest and impress.

The language is not only an indispensable study, but its facile use is an elegant accomplish-

ment. A clever style charms in writing, captivates in speech; and there is an intellectual delight in learning to frame choice and proper sentences to express our ideas.

Let the youth eager to advance drink deep of his mother tongue. Let him gradually learn the origin and use of its words; and the nice distinctions of their shades of meaning. Let him be perfect in his grammar; seek to hear and critically note the pronunciation of the best speakers of the language. Then let him turn to that array of writers who have shown its capabilities, from the simple and beautiful Anglo-Saxon of Bunyan, to the classic diction of a "Junius," or Dr. Johnson, of a Macaulay or a De Quincey, not for the purpose of imitating a style, but to form one of his own.

2. *Logic* or the art of reasoning, "the science of sciences," is an indispensable study; our reasoning power is invoked every hour of the day, almost every minute; yet how few persons reason correctly!

In the Essay on Reflection and Reasoning this subject has already been discussed, and attention invited to its importance.

In the studies which follow a knowledge of the outlines or elemental truths will be sufficient for a course of general studies.

3. *Hygiene*, as health is not only the chief element of content, but a prerequisite in intellectual effort, it is unnecessary to urge a knowledge of the general truths of Hygiene, as essential in this course.

4. *Psychology*, as I have already endeavored

to place before the student the importance of Self-knowledge, it is needless to state more, in this connection, than that this knowledge can be enlarged through study of the law and facts of mental operation.

5. *Chemistry*, as we are compelled to know something of chemistry through the experience of our daily lives, it is proper that knowledge should be substituted by a scientific knowledge of its fundamental truths.

6. *Physics* bear much the same relation as chemistry to our daily needs; as in the former the phenomena observed are of masses of matter in their external relation; and the latter deals with the internal constitution of bodies, and the relation of the parts to each other. Electricity should be embraced in this study, and have special attention, in view of its growing importance.

7. *Sociology*, or the science of Social life, we should know scientifically, because we are obliged otherwise to know it experimentally.

8. *Politics*, or the science of government, as a branch of sociology, must have a measure of our attention, as every one should be fully informed of his relation to the state as a citizen.

The Federal and State constitutions should be carefully read in connection with this subject, and a commentary on the Federal constitution would repay the time given to its perusal.

9. Of mathematical studies, arithmetic and geometry, as far as the first six books of Euclid, or the equivalent.

10. Mechanics, including a knowledge of the steam engine.

II. Astronomy, geology, and physical geography of land and sea.

The above studies of which elemental knowledge is to be acquired, are subject to the qualification, that when appliances are necessary to illustrate a truth or principle, such as models in physiology, or a laboratory in chemistry, the study without them has less interest, and while not entirely barren of profit, is shorn of much of its value.

The subject of Ethics has already been considered in the Essay on Moral Faculty. In a previous chapter I have referred to studies tending to cultivate the imagination; these may be classed as recreative studies, to be pursued, from time to time; and form an exception to the observation, heretofore made, of attempting to recreate by a change of study.

Students understand the value of *reviewing* a subject, more or less frequently, as its importance demands, with a view to fixing it in the memory. This matter has been already referred to in the Essay on Reading.

Stenography and *Typewriting* are valuable acquisitions to a student, and may serve him in special pursuits. Their familiar use is a testimony of their value. Every young man should instruct himself in both and be able to use them with skill and rapidity.

Books, as valuable as they are, must not allow us to ignore what is outside of books. Observation of, and reflection on Nature, mankind and ourselves, must have a proper and liberal share of our attention. Evolving our own ideas from

what we observe is a direct, exhaustless and uncontaminated source of knowledge.

The habit of conversing with those we meet, on subjects familiar to them, is a means of acquiring useful information, which books might not furnish at all, or only at the expense of much time and research. A friend connected with a banking institution could inform us of the usages of bankers; another, of the legal profession, could advise us of the office and uses of a bank check, promissory note or bill of exchange. He could also advise us of our rights and duties as a voter, witness, litigant, grand or petit juror; so, a bookkeeper could state the principles of double entry, and the method of analyzing a transaction, in order to make it appear plainly on the record.

Favorable surroundings, and associations with the best people about us, are educators worthy of all efforts to secure. The imagination feasts upon the sublime and beautiful in scenery, and takes from it color and impression that neither fades nor wears; but scenery that is tame and subject only to slight changes, gives less nourishment and strength. In association we learn, as I have said, much that books do not readily furnish, if they furnish at all; we learn also, by association the modes, customs and sentiments of cultivated people. When, therefore, the young man has the choice, let him choose to dwell amid elevating surroundings, and associate with the best people of the community in which his lot is cast.

The pursuit of a course of studies is apt to give us, as we advance, exaggerated views of our ac-

quirements, against which we must carefully guard ourselves; among the first-fruits of Self-knowledge is the discernment that establishes a well-defined line between what we know, and that which we do not know. It is because mankind assume to know what really they do not, and act upon the assumption that many misfortunes and failures befall them; whereof every phase of life, every condition and every pursuit furnish innumerable victims.

History, usually, is profitless reading, on account of the manner in which it has been treated; written properly, it is of service only as an illustration of sociology, and should follow, not precede, as it commonly does, a knowledge of that science. Some recent chroniclers have marked a path others may safely follow, and written of peoples, instead of the crimes of rulers, or the intrigues of a court.

I have omitted Latin and Greek from general studies, because if pursued at all, they should form *special* studies. They are not required in every-day exigencies. It seems questionable, with an English-speaking people, whether the acquisition of one or more modern languages, repays one for the time required for familiar knowledge; and the usual Academic skimming is simply a waste of time; when, however, a specific object is in view, the study of one or more of these languages could be pursued under a special course.

Æsthetic culture, in a general way, has relation to ourselves. There are moments in life when we need mental recreation, and must rely

upon the resources within us. These resources might be too meagre to satisfy, if we have not, from time to time, sauntered into the region of romance, or realm of poetic thought, and kept ourselves in touch with their creations. This spirit should be maintained by noting high types of architecture, visiting galleries of paintings and sculpture whenever practicable; and by keeping up a knowledge of the best fiction and poetry of the language. In this manner our apparently idle moments may be the least idle, and our hours of solitude the most social—with the uncrowned Queens and Kings of Ideal Life, filling the chambers of the heart, and gladdening it with their wit and fancy.

Let it be understood by the student that these remarks on a course of general study are intended, not so much recommendatory, as illustrative of the proper direction of a course. I would regret to know a youth had adopted a single suggestion that had not the approval of his understanding. If they serve him in forming a plan of his own, they will have achieved their purpose.

CONCLUSION.

GENTLE STUDENT! we now part company, and the parting word must be spoken. I have sought thee from Sympathy, and if my companionship has cheered thee, or words of mine helped, I am content.

Would that *I* had your youth, joined to my experience; but *you* have my experience, joined to your youth. It is tendered to thee in all the integrity of my heart. Esteem it not lightly; but accept no expression uttered, save it have the sanction of the judgment.

The triple inheritance of Conscience, Intellect and Heart are thine. Each an estate worthy of careful stewardship. Let them not lie fallow. Let them not, through poor tillage, grow up in the weeds that tell of lost opportunities, but till each field intensively, and to the uttermost.

Day by day, quicken and broaden thy mental powers. At the evening hour seek the inner shrine of conscience, review thy actions, confess thy faults, and renew thy vow of fealty to the "Stern Law Giver"—Duty.

Lo! thy labors, worthy student! They are labors of love—labors that delight and cloy not. Pray and labor, until thy intellect is disciplined to philosophic thought; thy conscience hallowed

to supreme good; and thy heart fragrant with content and good will.

Let thy motto be: "Onward, Upward." The faint-hearted may fall by the wayside, but *pass thou on*. Keep Duty as a guiding star, and thou shalt approach near, if not entirely realize, the full-rounded Ideal Life, graven on thy fancy, by The Great Designer.

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